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OCTOBER, 1954

THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

**What Laws Can the
Church Change?**

p. 577

**Are You Going to
Heaven Alone?**

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How to Say Your Rosary

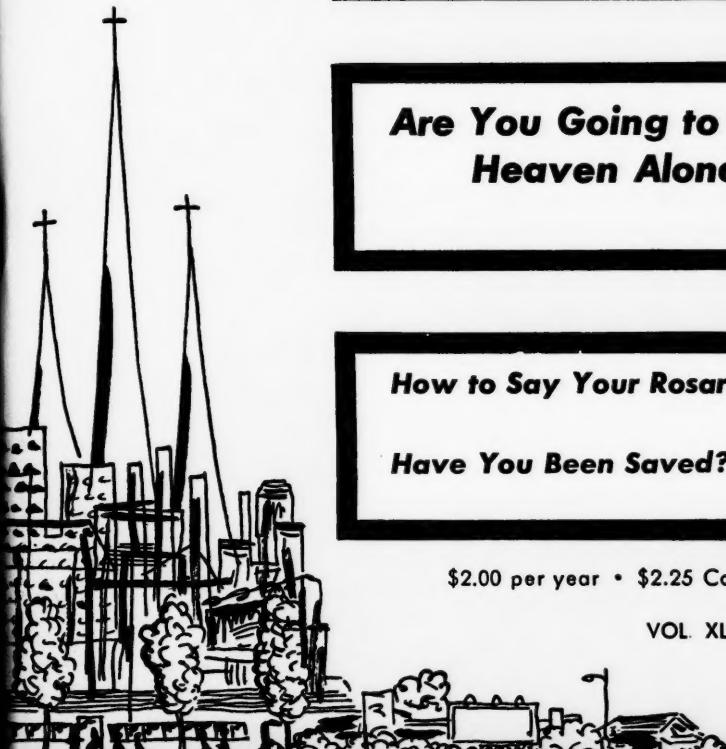
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a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

What Laws Can the Church Change?

Some Catholics have expressed disturbance over the fact that the Pope has changed some of the laws that had been binding for centuries, e.g., that designating the kind of fast required before Communion. "We thought the Church never changed," they say. All Catholics are here reminded of what things the Church can change and what she cannot.

Donald F. Miller

EVERY CATHOLIC knows (and practically all non-Catholics have heard about it) that one of the major proofs given for the truth of his religion is the fact that it does not change, that it has been the same for over nineteen hundred years. This unity and sameness of teaching is set forth as evident especially in the laws that Catholics are expected to obey. Catholics are taught that there has been no change in the teaching of their Church as to the essential laws that must be observed for their salvation since Christ Himself left the world.

At the same time no one is so blind as not to notice that in some matters there are changes from time to time in the practice and the laws set forth by the Catholic Church. This fact is sometimes a source of great disturbance to Catholics, who, without looking very deeply into the matter, see it as a contradiction of the unity and sameness that they have always been taught to boast about in their religion. It is also, it need hardly be stated, a

source of great ridicule of the Catholic Church for non-Catholics.

Thus we have known some Catholics to be very much disturbed by the fact that recently Pope Pius XII changed the law regarding the necessary fast before the reception of Communion. He permitted the drinking of water to all before Communion, which had formerly been seriously forbidden, and he even allowed the taking of liquid foods and medicines before Communion under certain conditions and with the permission of a confessor. Others have been troubled by the fact that the present Pope has introduced occasional evening Masses, which they had never heard of in the Church before.

But non-Catholics especially are wont to raise arguments against the unity and sameness of the laws of the Church through the years. We once knew, for example, a Protestant minister who regularly answered the claim of Catholics to unbroken unity of doctrine and laws by referring to the difference in practice of different ages,

and even different regions of the Catholic Church, on the use of incense. For such persons, any introduction of new rites or ceremonies, of new forms of fast and abstinence, even of new prayers, represents change that nullifies the Church's claim to unity and sameness through the years.

Now every Catholic (and, we hope, every non-Catholic who reads these lines) should know the difference between essential doctrines and laws of the Catholic Church that have never been changed and never can be changed, and those that are accidental or disciplinary and that can and must be changed according to circumstances or need.

Indeed, all the laws and regulations that are in any way stated or issued by the Catholic Church may be divided into three kinds: 1) Those that she has no power to change, never has changed and never will change; 2) Those that she has the authority to change, but most probably never will change; 3) Those that she can change, has changed, and may change again according to the circumstances of a given period of time.

I

There are two kinds of laws that the Catholic Church has no authority to change or tamper with in any way, that she never has changed and never will change. They are natural moral laws and positive divine laws.

This is the field of law in which the Catholic Church can rightly boast of being unchanging and unchangeable. Indeed, intelligent Catholics take the position that if the Church ever did change in regard to any one of these two kinds of laws, she would thereby have proved that she was not the true religion of Jesus Christ.

1. *The natural moral law* is the law that God inscribed upon the very nature of human beings when He created them. It is obvious that every maker of an object, even a human manufacturer, incorporates certain laws in the thing he makes that become evident to anyone who examines the thing. The study of a watch reveals the law that it must be wound up at regular intervals, if it is to achieve its purpose of keeping time. Examination of an automobile reveals the laws that gas must be put into the tank, oil into its moving parts, water into its radiator, if it is to do what it was made to do, viz., continue to run for its owner.

The natural moral law for human beings is much like the essential mechanical laws that one can learn about machines by studying them carefully. There are two things that mark it out as a natural law as opposed to a positive law. The first is the fact that it can be recognized as a law by reason and intelligence and usually the conscience; the second is the fact that reason and intelligence can see that the will of the Creator established this law for all mankind in order that the necessary purpose of man's being or a part of his nature be fulfilled.

Thus, simply stated, a natural moral law is one that is evident in the nature of man, and evident to his own reason and understanding. Examples of such natural moral laws are the basic commands: adore God only; honor thy father and thy mother; thou shalt not kill; thou shalt not misuse sex; thou shalt not steal; thou shalt not lie. All these laws, and the primary conclusions that can be drawn from them, (e.g., that birth-prevention is sinful) are written into man's nature in such a way that so long as he possesses human nature he is bound by these laws.

Of course God did more than write these laws into man's nature. He also put them into words and into positive teaching, as through the ten commandments He gave to Moses for the chosen people, and through the frequent repetitions of natural laws that came from the lips of Christ. God thus *spoke* about natural moral laws, besides inscribing them in human nature, because men were inclined, as a result of the effects of original sin, to dispute them, to doubt them, to deny them. But they always remain universal, unchangeable, inescapable, natural laws on obedience to which the salvation of human beings depends.

Over such laws the Catholic Church has no authority other than that of manifesting how clearly they stand out in human nature and reiterating them to the end of time. She has never changed her stand on any matter pertaining to the natural law. She does not consider such matters open to dispute or subject to the votes of a majority of the people, because God has decided these things once and for all in the act of creation.

Thus, when intelligent Catholics speak about the unchangeable moral code of the Catholic Church throughout nineteen centuries, they refer first of all to the natural moral law, which she is bound to restate again and again, but which she has no power or authority to change.

2. *The positive divine law*, on the other hand, is made up of the commands that Christ gave to all men when He appeared on earth, that could not have been known by the mind of man except through the words of Christ. A positive law is always one that you have to be told about to know, while a natural law is one that you could learn about by using your

reason. Christ told us many things that we must do for our salvation that we could never have learned except through his words. He did so through the inspired writings of the Bible, and through His teaching of the apostles.

Thus, for example, Christ made it clear that baptism is necessary for salvation by the words, "Unless a man be born again of water and the Holy Ghost, he shall not enter the kingdom of heaven," (John: 3-5) and the words, "He that believeth and is baptized shall be saved." (Mark: 16-16) No man could know by his own reason that baptism would be necessary for his salvation; he could be made aware of that only by the words of Christ. Because Christ is divine, it is a divine law; because it could not be known except through His words, it is a positive law.

Again Christ laid down the law that "except you eat of the flesh of the Son of Man and drink His blood, you shall not have life in you." This is also a positive divine law, because no man could ever suspect, by his own reason, the truth that Christ would give him His flesh to eat and His blood to drink in Holy Communion. Therefore only the words and the authority of Christ behind them make Holy Communion obligatory on all who reach the age of understanding.

In such matters as these the Catholic Church is just as unchangeable as she is in respect to natural moral laws. In one of His statements that founded the Church, Christ said to His apostles: "Going therefore teach all nations, whatsoever I have commanded you." Furthermore, He promised to be with the Church all days, in order to preserve her from garbling or changing His commands.

Therefore the second thing that the intelligent Catholic means when he

refers to the unchangeability and sameness of the laws of the Catholic Church throughout nineteen hundred years is the fact that she has never even attempted to modify or alter or abrogate any necessary command laid down by Christ for the salvation of His people.

This fact takes on startling significance when one notices how many changes in regard to baptism and Holy Communion and other positive precepts of Christ have been made by religious sects of the past three hundred years that have rejected the authority of the Catholic Church. The sameness and unity of the Catholic Church in these matters becomes an overpowering argument for her rightful authority in the face of the multiple interpretations of Christ's clear commands offered by those who have broken away from her. One thing is certain: the Catholic Church never has changed, does not assume that she can change, and never will change the positive divine laws laid on mankind by Jesus Christ.

II

There are some laws in effect in the Catholic Church that she has the authority to change, but most probably never will change, because they represent, not a clear, positive command of Christ, but a spirit and direction that He entrusted to His Church.

Two things, it is now clear, the Catholic Church cannot and never will change: universal natural moral laws, and positive divine commands. But Christ did not attempt to make all the laws that would be needed by His followers. He left some things for His Church to do, and He gave her the power to obligate her members by the words: "Whatsoever you shall bind upon earth, it shall be bound also in heaven; whatsoever you shall loose upon earth, it shall be loosed also in

heaven." (Matt.: 16-9) Laws that are made by the Catholic Church for her subjects are called positive ecclesiastical laws.

No Catholic should be in the least disturbed or scandalized by the fact that the Catholic Church sometimes changes the laws she is competent to make. It must be remembered that the law-making authority of the Church never embraces the two matters explained above: natural moral laws and positive divine laws. Her authority, therefore, is confined to such things as protecting her children from danger of sin according to the circumstances of a given age and place (dangers of sin may be different in different ages, and so accordingly may be the laws concerning them); seeing to it that Catholics use sufficient means of grace to overcome evil; providing for the proper administration of the sacraments, celebration of Mass, etc.

Sometimes a law by the Church substantially reaffirms a divine positive law, as for example, when she commands her members to receive Holy Communion during the Paschal time. It was Christ who commanded that all receive Holy Communion; it is the Church that designates the Paschal season as the time for fulfilling this obligation. The Church could not change or destroy the law of Christ commanding Catholics to receive Holy Communion; she could change the designated time for fulfilling this law.

However, there are some laws which the Church has made, and which she has the authority to change, but which she will most probably never change except under circumstances that are almost impossible to foresee at the present time.

For example, the Church has made the law that all Catholics, not impeded

by a great obstacle or reason, must fulfill the natural moral law of rightly honoring and adoring God by attending Mass on Sundays and holy days of obligation. Christ Himself did not command this special way of fulfilling one's obligations to God except in a very general way when He said, after celebrating the first Mass Himself, "Do this in commemoration of Me." It is a positive ecclesiastical law binding on all Catholics under pain of mortal sin that they must attend Mass on Sundays and holy days unless they have a valid excuse.

Actually, the Church has the authority to change this law, or to change the degree of sin committed by one who misses Mass on a day of obligation without a reason. But it is most probable that she never will change it for the simple reason that the Mass is the renewal or unbloody re-enactment of Christ's death on the cross, and that every redeemed Christian must begin his honor and adoration of God by joining in the offering up of Christ's sacrifice for his sins.

Another example of a law that the Catholic Church could change but most probably never will is that whereby she insists that all who aspire to and are accepted for the priesthood in the western rite take a vow of celibacy before their ordination. That this is a Church law and not a direct command of Christ is clear from the fact that in the first two centuries of Christianity the clergy were not required to be celibate and nowhere in the Bible is it stated that they are. Yet celibacy was so highly praised both by Christ and St. Paul in the Bible, and made to appear (what it turned out to be) so great a help to the holiness and spiritual fruitfulness of priests, that it is very doubtful that this law will ever be changed.

The important thing, however, for both Catholics and interested non-Catholics to remember is the distinction between laws made by God or by Christ, which the Church cannot change, and laws made by the Church, which she had the authority to make and always retains the authority to change. Catholics can be shocked and non-Catholics scandalized by changes in the legislation of the Catholic Church, only if they are ignorant of this important distinction.

III

There are many laws, rules and regulations in the Catholic Church that were made, not by God or by Christ, but by the authority of the Church herself for the protection of the faithful, for the right observance of religious ceremonies, and for the right discipline and order in Church matters. These laws the Church can change, has changed in the past, and probably will change again, according to varying circumstances and needs.

When Christ gave authority to His Church, ("He that heareth you heareth Me" — "Whosoever you shall bind on earth shall be bound in heaven") He certainly gave her the right to make whatever laws would be necessary at any given time to fulfill her mission of glorifying God and leading men to salvation. All such laws, based on special circumstances and needs, are, as has been noted, positive ecclesiastical laws. Though they may bind the faithful under pain of excommunication or of mortal or venial sin, they can be lifted, altered or abrogated by the same authority that made them.

There are many examples of purely positive ecclesiastical laws that have undergone changes throughout the years of the existence of the Church. In the Code of Canon Law, which

contains the laws which the Church has made for the proper administration of the sacraments, the pastoral care of dioceses and parishes, the direction of religious orders and congregations, the canonization of saints and the punishment of sinners, etc., there are 2414 canons. Many of these canons or "laws" have undergone extensive changes in the course of history before they reached the form in which they are promulgated today.

Again, this should be no surprise to anyone, Catholic or non-Catholic. Outside the realm of divine commands and the natural moral law, the Church is bound to use her authority to meet given situations by different laws.

Thus it is that there have been many changes in the laws made by the Church concerning fast and abstinence, and those pertaining to the kind of fast that is necessary before the reception of Holy Communion. In neither case did Christ Himself leave any direct commands, other than the very general one: Do penance. The Church has full authority to decide what form the penance of the faithful should take, and to change her decisions from age to age according to circumstances.

Thus, too, in regard to the rubrics and ceremonial connected with the celebration of Mass and the administration of the sacraments, there have been changes. Christ commanded that the Mass be offered, and the seven sacraments be made available to the people at all times; but He left it to the Church to determine the kind of rubrics to be observed and the extra prayers to be recited in connexion with the placing of the exact matter and form that are essential to the sacraments and the Mass.

But while the Church has changed some of the positive laws she imposed

upon her children from age to age, it must always be remembered that she does have the power to bind them under pain of sin. It is the duty of all Catholics to find out what her laws are and how seriously she makes them binding at a given time. Some of her laws bind under pain of venial sin, some under pain of mortal sin, some under pain of excommunication. For anyone to say that he is not bound by a specific law of the Church because that law has changed during the course of history, would be to renounce the Church and all right to be called a Catholic.

IV

A few examples of practical conclusions to be drawn from the above may now be given.

1. The Church has never changed and never will change her position on the sinfulness of birth-control, because this is decreed by the eternal, natural, moral law, which she has no authority to change.

2. Sometimes the natural moral law imposes a general command, which the Church makes specific for her members. For example, the natural moral law commands all parents to give a Catholic upbringing to their children. The Church makes this specific by commanding them, whenever it is possible, to send their children to Catholic schools. No Catholic parent can say that all he has to do is to fulfill the general precept and that he may by-pass the specific command of the Church. To do so would be to bypass Christ Himself, Who gave to His Church the command "to bind and to loose."

3. An elderly Catholic who for his whole lifetime has been taught that it is forbidden to drink water after midnight on the day he is to receive Holy Communion should in no way be

shocked that the present Pope has decreed that Catholics may drink all the water they want before receiving Holy Communion. The Church made the law in the first place, even though it stood for centuries; and the Church, through the Pope, may change it as has already been done.



Teen-Age Problems

Donald F. Miller

Forbidden High School Clubs

Problem: Since there is only one Catholic high school in our whole county, I have to attend a public school. Our pastor has forbidden anyone attending a public school to take part in any of its extra-curricular activities. I belong to three clubs at my school, and I cannot understand how this can be a sin unless it is a sin of disobedience. How can it be so terribly wrong?

Solution: In the law in which the Church states the obligation according to which every Catholic child must attend a Catholic school, it is also stated that the bishop of a diocese is the one who is to decide that an individual may be excused from the law, and that, when he does excuse someone, he must insist on proper measures being taken to preserve that child from evil. The permission of the bishop to attend a public school may be presumed in the case that there is no Catholic school available to a child. Yet the bishop still has the obligation of setting down rules and regulations that will both insure good Catholic instructions to the child, and preserve it from any danger to faith or morals. In many dioceses the bishop delegates this part of his duty to the local pastors, who know the conditions and the needs in their own parish area.

It is evident that your pastor has found out by experience that there is some danger for Catholics in the public high school if they take part in the outside-of-school-hours activities of various groups in the school. In fact, every priest who has had any pastoral experience is aware of such dangers. You yourself may not recognize them; indeed, you may think that you are merely being deprived of many opportunities for good times by being told not to join the clubs that are formed by your school-mates. However, the very essence of obedience, and the wonderful merit that it receives from God, lies in the fact that you accept the decision of a lawful superior and carry it out, *even when you don't understand why that decision has been made.*

I cannot, therefore, give you any other advice than that you obey the rule that has been laid down by your pastor. Surely you can pick good friends for yourself, and have good times, without tying yourself up with any nondescript group in your high school.

Are You Going to Heaven Alone?

Mathias J. Huber

Do you sometimes feel like complaining, or actually join others in complaining, about extraordinary collections in your parish church? Consider carefully the following.

EVERY year the Catholic Church sets aside one Sunday as Mission Sunday. That is the day when we hear a sermon about the foreign or home mission work of the Church and are asked to give a donation to help the mission cause.

Occasionally, during the year, a visiting missionary appears in the pulpit of the parish church to tell the people about his particular work in the mission field and to take up a collection to help carry on his labors.

When we hear the sermon on Mission Sunday or listen to the visiting missionary, we experience a reawakening of sympathetic interest in the work of the missionaries. We feel a glow of satisfaction warming us. Look at what the Catholic Church is doing! Missionaries in almost every hidden corner of the world!

And while this passing mood hits us for a few moments like a wandering spotlight, we drop a dollar or two or perhaps more into the collection without the least regret for the generosity we have shown in helping so good a cause. What a noble work these missionaries are doing! What sacrifice!

At this point, while the mood is still upon us, it is not only good but necessary that we be reminded that making a donation to the missions is not merely a commendable act of generosity and

encouragement to the missionaries. Supporting the missionary work of the Catholic Church is an *obligation* that rests upon all of us, and it can be a serious obligation, binding Catholics under pain of mortal sin; and when you are asked to contribute some of your money, to offer your prayers and sacrifices, on Mission Sunday or by the visiting missionary, you are being presented with a rather easy way of fulfilling a quite serious obligation. It is the obligation of helping to save your neighbor's soul, the obligation of helping all persons who are in extreme spiritual need.

What does this mean?

It means that there is a law of God that says we have a serious obligation of helping our neighbor when he is in real danger of losing his soul, no matter who he is or where he is, no matter what difficulty stands in our way, if we are reasonably certain that he cannot save his soul without our help.

By the law of charity, which Our Father in heaven has placed upon us, we are obliged to be helpful to one another in all our needs. Everyone knows that this law obliges us to give food to one of our fellow-men who is dying of hunger; to give shelter and warmth to one who is dying of cold.

If you know that someone is dying of hunger and cold and if, through

your unwillingness or selfishness or indifference, you let him die, your conscience will tell you plainly that you are sinning against God's law of charity.

Well, if God obliges us to help our neighbor when he is in danger of losing his life, don't you suppose He obliges us to help our neighbor when he is in danger of losing his soul?

Of course He does. God's law, the law of charity, obliges us to help our neighbor, even at the cost of our possessions and our life, when our neighbor is in extreme spiritual need, that is, when it is *certain* that we can help him save his soul, and equally certain that he cannot save his soul without our help.

There is no need at this point to become frantic, no need for anyone to feel overwhelmed by a sense of guilt because of neglect of this obligation in the past, or to be swept away by a wave of fear that he will be unable to find the courage to meet this obligation honestly. Such feelings would naturally lead to the conclusion: "Why, more than half the people in this town are living and dying outside the true Church. Talk about the foreign missions! There are thousands of people who are practical pagans living in my own city. Maybe I am failing seriously by not trying to convert them. Maybe it would be rather difficult for an ordinary person like me to go around town trying to make a Catholic out of everybody, but that makes no difference. What am I supposed to do? Am I right or am I wrong?"

Let us look at this problem calmly. The law stands: if you can help your neighbor in extreme spiritual need, you are strictly bound to do so, no matter how great the difficulty. But before we decide that all of us must drop every-

thing else and start out on a missionary drive, we should ask two questions:

First: Are all the non-Catholics in my own city, for example, in extreme spiritual need?

Second: Is it certain that I can help them?

To the first question we answer: Many of them are not in extreme spiritual need, because they believe in the one, true God, and in our Redeemer, Jesus Christ, and they are faithfully observing God's law to the best of their knowledge. Others are not in extreme spiritual need, because, while they know they are not practicing the religion instituted by Jesus Christ, they could easily find it, learn about it and accept it if they really want to save their souls. They are not in *extreme* need of help, because they could help themselves if they wanted to.

To the second question, — is it certain that I can help them? — we answer: Even if some of the non-Catholics of your town are in extreme spiritual need, it is not necessarily *certain* that you could help them if you tried.

This seems to lessen the obligation considerably. But remember, we have spoken only of certainty. In many cases, while there may not be certainty that you can help them, there may still be the probability that you can be of assistance to them. In that case, the obligation stands, even though it may no longer be a serious obligation.

To sum up: You are seriously bound to help your neighbor only if he is in extreme spiritual need and if you are reasonably certain that your efforts will benefit him.

Well! That seems to take quite a weight off our minds. But remember, it does not mean that you have no obligation toward your non-Catholic neighbors.

You are bound by the law of charity, at least under pain of venial sin, to help them by your good example so that they will be led to respect and perhaps become interested in the religion which makes you what you are. You are obliged to give them an answer to their honest inquiries about the Church, to encourage them to read Catholic books, magazines, pamphlets or leaflets, to listen to Catholic sermons, and, if they are willing, to bring them to Catholic religious services or to a Catholic priest for a more complete explanation of what Catholics believe and practice.

Occasionally you might meet a case in which someone is in *extreme* need of your help. For example, an infant dying without baptism, no matter who its parents are. If the child dies unbaptized, it can never see the face of God in heaven. It cannot help itself, but you can help it. Therefore it is a clear case of being strictly bound to help a fellow creature in extreme spiritual need. The same would hold for an adult dying unbaptized, who had been insane all his life. Before God, he is the same as an infant.

Are there other cases in which we are bound to help someone in extreme spiritual need? Yes. If we know that an orphan is about to be taken into an irreligious institution or family; an innocent person trapped for an immoral purpose; a poor, simple, ignorant person dying without knowledge of how to pray to God or make acts of sorrow or hope, — such cases could easily be cases of extreme spiritual need, and in some of these cases, at least, we could have reasonable certainty of being able to help them.

But when we look to the foreign missions, we are really getting down to cases.

What about the foreign missions?

No matter how weak we are in geography, if we reflect a little on the population of the world, we shall realize that there are millions and millions who have never heard the name of the true God, who have never heard of Jesus Christ who died to save them. It seems almost impossible for these pagans, many of them entangled from childhood in abominable pagan practices, to be saved without the help of Christianity. These *millions* are in extreme spiritual need, and we can help them.

First of all, we could help the children. Every child that dies before attaining the use of reason — and how many millions die like that — would surely be saved if we would baptize it. Second, we could help the adults. As a rule they are simple and childlike. They have never rejected the true religion, never abused the grace of God, as have so many of the pagans and unbelievers in our own country.

Therefore it is quite certain that if we should go to them and explain to them the wonderful and beautiful doctrines of the one true faith, many of them would believe and be baptized.

Look at them. Millions of our fellow-men for whom Christ shed His precious blood. They cannot save themselves, but we could save them. And have we ever become even in the least interested in helping to save them?

We may look around us, at our home, our church, our way of living and our way of trying to serve God and save our own soul. What we see looks good, satisfying. Not luxurious perhaps, but it will do nicely. We have feathered our own little nest. We have built ourselves a church, a school, a parish hall. And even though there may still be a

sizable debt to pay, we pat ourselves on the back and say: Our work for God and souls is finished. We have done all things well.

Shall we say the same on judgment day when we see millions of souls, that might have been saved by our help, shut out of heaven forever? Will the sight of them remind us, too late, of God's law of charity that tells us we are seriously obliged to help our neighbor in extreme spiritual need, no matter what the difficulty, even at the cost of our possessions or our life?

But who in the world is asking us to sacrifice our possessions or our life? First of all, we are obliged to use the ordinary way of helping them and that means going as missionaries to help these abandoned people to save their souls.

Must we all go across the seas to a foreign country, to a land inhabited by uncivilized people?

Surely it would not be too good a sign for the Catholicity of a parish if there were not at least some young men and women with the grace and the fitness and the courage to accept the tremendous challenge of this heroic work, of bringing the bread of faith to the people whose souls are starving to death.

Those of us who are prevented from going or who are less heroic must at least do what we can. We can help with our prayers, and we can help with our money. Both these things we can do as individuals and as a parish. Money is still plentiful. Never has our standard of living been so high as it is now. Yet practically every Catholic mission in the world is suffering from a lack of funds. The priests and sisters and brothers who honestly do not think it heroic to give their lives to work on the foreign missions are ask-

ing us always, by appeals, by secret prayers to God, to help them save God's abandoned children.

If they had the money, they could build more churches, schools, orphanages, hospitals, dispensaries. If they had the money, they could receive more abandoned children into their asylums and train them as Christians.

If we never actually deny ourselves anything in the line of food, clothing, amusements, conveniences or pleasures, if we give only what we can easily afford to give without hurting ourselves in the smallest way, to help the missionaries who have sacrificed home and all that life holds dear, are we doing our share for the souls in extreme spiritual need? Are we keeping that law of neighborly love?

Remember, God wants you to come to heaven, but He doesn't want you to come to heaven alone. He wants you to bring along a tremendous crowd. The bigger the better!

The next time Mission Sunday comes along, the next time the visiting missionary appears in the pulpit of your parish church, don't just accept the occasion good-naturedly as an opportunity for helping along a noble work that somebody else has decided to do. Realize that you are being offered a very easy way of fulfilling a serious obligation that you have of keeping the law of neighborly love, the law that says you must help your neighbor in spiritual need. Thank God that you are able to comply with this obligation so easily and conveniently. Don't give just what you always give, what you can afford to give. Give what you can't afford to give. Dig down deep and actually give until it hurts, even if it means waiting a bit longer for that new hat or dress or suit, or television set; even if it means missing

a few movies or smoking half as many cigarettes or cigars for a few weeks. And when you really get into the spirit of the thing, you will give so much that you will probably have to skip that good lunch once in a while, or maybe even miss a meal or two. But you will not mind, because you know

that you are feeding souls who are dying of spiritual hunger.

Best of all, you will know that you are bringing quite a crowd of others with you on the way to heaven. And God will like that, too, because, you know, He does not want you to come to heaven alone.



Biblical Problem

Edward A. Mangan

The Forbidden Tree

Problem: The book of Genesis speaks of the "tree of the knowledge of good and evil," the fruit of which Adam and Eve were forbidden to eat. Why was the tree given that name? Was this perhaps a symbolic way of describing the trial of our first parents?

Answer: 1. The tree of the knowledge of good and evil was so named because, after eating of this tree, Adam knew experimentally, by actual experience, what evil was. Before his unfortunate act of disobedience, he knew at least vaguely by the use of his natural reason the meaning of sin. In all probability also he had infused knowledge given him directly by almighty God, since this seems almost necessary and certainly extremely useful to him in his position as head of the human race.

2. Hence the tree was not given this name by God, but, because of the part it played in human destiny, was called "the tree of the knowledge of good and evil" by subsequent generations, both in oral tradition and in written documents. Incidentally, there is nothing in the scriptural account itself suggesting that the forbidden fruit was an apple.

2. As to whether there was an actual tree, today there are two or three authors who propose a symbolical meaning of this episode. Eating the fruit of the forbidden tree, they say, is just a figurative way of expressing the truth that Adam disobeyed a positive command given by God, a positive command over and above the ten commandments. A professor would be allowed to propose this as a possible explanation today because there has been no decision by the Biblical Commission against it. (This is a group of scholars who thoroughly explore such questions, and upon whose findings the Church bases her interpretative decision.) Nor are faith and morals questioned or attacked in this opinion. Original sin is still taught, i.e., a primitive act of disobedience against God. This of course is a reality which cannot be denied.

Problems of Professional People

Francis J. Connell

The Catholic Judge and Divorce Cases

(This new series of short articles under the title, "Problems of Professional People," will treat each month of some practical moral question that may or does arise out of the kind of services requested of those who follow any of the great service professions. Thus the moral problems of lawyers, judges, doctors, surgeons, nurses, teachers, social workers, etc., will find an answer here. The Very Reverend Francis J. Connell C.S.S.R., S.T.D., LL.D., who is Dean of the School of Moral Theology at Catholic University in Washington, and the author of many articles, pamphlets and books on moral questions, will conduct the column. Professional people are invited to write in asking to have certain problems they have faced or are facing treated here. Letters should be addressed to The Editor, *The Liguorian*, Liguori, Missouri.)

When may a Catholic judge grant a decree of divorce? This is now a very practical problem in the United States since civil divorces have become so numerous. Unfortunately some Catholic judges seem to have no qualms of conscience in granting a divorce whenever the petitioner proves that the conditions demanded by the law are present. But the matter is not so simple as that. Several important distinctions must be made, and every Catholic who holds the responsible position of a judge should be familiar with them.

In the first place, when the judge is aware that the couple seeking the divorce are not validly married, he can unhesitatingly grant their petition if the requirements of civil law are satisfied. They have no right to live together in an invalid union, so he is preventing sin by granting the divorce. This case may occur when one of the pair, after a previous marriage and divorce, attempted the present marriage while his first spouse was still living. Or, it may be the case of a Catholic who is involved in a merely civil marriage.

Secondly, the judge may be requested to grant a divorce to a validly married couple who have received from the Church the right to make this request. Sometimes the Church grants this petition after receiving the assurance that neither of the two will attempt marriage again, because a civil divorce will be a means of settling financial matters. Sometimes, too, the Church employs its divinely granted power to break a marriage tie, as in the case of a marriage that is proved never to have been consummated. In such cases, when the judge has certainty that the Church has conferred the necessary permission, he may grant a divorce without violating his conscience.

The difficult case occurs, however, when the judge is petitioned to give a divorce to a man and woman who are validly married, who have received no permission from the Church to seek divorce (in the event that one at least

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is a Catholic) and who will probably attempt another marriage after receiving the divorce. The first duty of a Catholic judge faced by this case is to deny the petition, or to refuse to take the case. For, if he grants the divorce he is co-operating toward the future (invalid) marriage of the petitioners. But, if some grave harm would come to him in the event that he followed this course (such as the loss of his office or the frustration of his career) he may grant the divorce, since his co-operation toward the future marriage is only material, and material co-operation is permissible for a very grave reason. In these cases, the state would also be harmed by losing the services of a good man. Moreover, he does not claim to be breaking a bond that "no man can put asunder" but only to declare that in *the eyes of the state* these two are no longer regarded as husband and wife. This is the decision delivered by Pope Pius XII, in a discourse to a group of jurists in 1949: "A Catholic judge cannot pronounce, except for reasons of great weight, a sentence of civil divorce — where this is in force — for a marriage valid before God and the Church."

Persecutors' Fate

Pro Libertate, the paper of the Hungarian refugees, gives the following data about those who took a prominent part in the persecution of Cardinal Mindszenty; according to the *Morning Star* of Bombay:

Lazlo Rajk, the Home Minister, who had accused the Cardinal of espionage, has been hanged as an American spy.

Janso Kadar, his successor, who had issued the orders for the extracting of 'confessions,' has also been hanged.

Sandor Zold, who conducted the propaganda against the Cardinal, committed suicide after murdering his wife and children.

Itswan Riesz, the Minister of Justice, received a sentence of twenty-five years and was subsequently found strangled in his cell. His wife has been deported.

Gyula Osko, the Chief of Police, lost his life in trying to cross the frontier.

Col. Biedesman, Chief of the Secret Police, was found dead in the go-down of his Headquarters.

Inure Zipsa, Superintendent of the jail, is in a concentration camp.

Ferene Donath, detailed to arouse popular feeling against the Cardinal, is also in a concentration camp.

Wilmen Ozti, president of the Court that passed the sentence, has been 'purged' together with thirty other magistrates.

The thirteen policemen who detained the Cardinal have been executed.

The world is divided into two classes — people who do things and people who get the credit. Try to belong to the first class — there is far less competition and far more happiness.

Quote

Gilbert Chesterton once said the poets raise their heads to the heavens but scientists attempt to put the heavens into their heads and it is the head which bursts.

Protestants Speak of Mary

Francis M. Lee

Few people know how beautifully many Protestants, even Martin Luther, have spoken of Mary, the mother of God. All would speak thus, if they would let their hearts speak their longing.

IT was the convert Chesterton who handed along to us that story of the raven-haired Madonna of the Donegal wilds. And the tale is that she was seen there by travellers, and her black hair flew in the wind, and all of her was in her eyes. And the real all of her, the Babe, was in her arms, and these are the words that she spoke:

"I am the mother of God, and this is Himself, and He is the Boy ye will all be wanting at the last."

Chesterton so fell in love with the legend that he ransacked the statuary holds of Europe until at last he found such an image. It stands today in his parish church, and looks serenely out over the heads of them all, to insist, with utter finality, until the end of time:

"I am the mother of God, and this is Himself, and He is the Boy ye will all be wanting at the last."

When a Protestant such as Chesterton, long exposed to Protestant historians, essayists, and poets, comes into the Catholic Church, he does not come in fear that he will find the Virgin "worshipped." He just comes looking for her. She has been away long enough. And so it is with most thinking Protestants, because a colossal backlog of love and honor for Mary has been built up by their own writers. Take a man like Charles Kingsley, ever the foe of Catholicism, and fighting to the hilt with that heroic convert, Cardinal Newman. Yet see how Kingsley writes of Mary:

"Our hearts and reason tell us, and have told all Christians in all ages, that the Blessed Virgin must have been holier, nobler, fairer in body and soul, than all women upon earth."

No wonder she was hard to let go of. Ideals are sorely come by. And how can a woman know how truly to be good when men have destroyed the model of what is best? How scale a mountain that has no top? Why begin? Hartpole Lecky, the famed historian, believed in nothing, and yet he wrote:

"Because of her (the Virgin Mary) and through her, woman was elevated to her rightful position, and the sanctity of weakness became recognized as well as the sanctity of sorrow. All that was best in Europe clustered 'round this ideal of woman, and it is the origin of many of the purest elements of our civilization."

If we somewhat seem to be kneading the dough of the past, let us come up to this century, and to the first home of Protestantism, Germany. The writer of these following lines is Pastor Jungnickel, a Lutheran minister and intellectual:

"What is wanting in the Evangelical (Lutheran) Church? The Evangelical Church is cold. And what will make it warm? We must bring back our mother Mary. And then we shall sing once more those little affectionate Blessed Mother hymns, so sweet and so beautiful, as though they were written by the moonlight rays or dropped by falling dew. Then we shall pray to

her and sing to her and speak of her heavenly purity in our catechism. Our mother Mary is wanting. We must bring her back. Like a rose she will blossom amidst the cold stones of our churches. Yes, we must bring back our mother Mary."

I doubt if any Catholic could write so simply and beautifully of Mary as has Paster Jungnickel. No one will ever weep for Christ as Peter did, for Peter knew at last what he had lost. Once he had risen boldly, loyally, to cry out, "To whom shall we go? Thou hast the words of eternal life!" But there upon the slopes of Olivet, in the aftermath of his denial, with the tears riving his cheeks, Peter piteously knew the truth of his words. There was no one else to whom to go. So no one can stifle the sobs of the child who has lost his mother, and no art can reproduce the utter sincerity of a Protestant soul crying out for the mother of his soul. She has been long enough away from him.

Perhaps some Protestant reader may think that we Catholics consider ourselves to own Mary now, to hold her smugly to ourselves, as though we were smarter, wiser, brighter. Lackaday, who can imagine Mary putting up with such nonsense? Nobody owns her. She owns us, bought us and every human soul, every human soul, by a life that was lived in the daily anticipation and eventual culmination of such mother and child sacrifice as was never known upon the human scene. She excepts no one, and prays that she will be excepted by no one.

Do we adore her? But why adore her? The word does not even make us nervous. We adore only God, and Mary is not God. If a Catholic told a priest that he was beginning to worship Mary, he would be set straight in a quiet little hurry. And if he insisted

on trying to adore Mary, he would find himself outside the Catholic Church, and be named a heretic.

But what kind of honor and veneration do we give to Our Lady? Actually, it would be hard to say it any better than Luther did. So we will quote Luther, and we mean the Luther who had already left the Catholic Church. He is writing to Duke John Frederick of Saxony, and giving advice as to how rulers could maintain piety in their people. He suggests that those in power should study the *Magnificat*, Mary's great song of praise to God at the moment of her consent to be the mother of His Son. He comments on one especial line, namely, 'He that is mighty has done great things to me.' Luther goes on:

"These great things are naught else than the fact that she became the mother of God, thereby receiving many and great gifts that no one can understand. All honors flow from this fact, and in the whole human race there is no one like unto her. *One word indicates all her honors. Call her mother of God, and you can say nothing greater of her, nor for her; even though you had as many tongues as there are leaves on the trees and blades of grass in the fields; stars in the heavens and grains of sand on the seashore. One must weight well in his heart what it means to be the mother of God.*"

You will hardly hear it said better than that.

We do not worship her for what she is; we honor her for what God asked her to be, the mother of His Divine Son, and we love her for consenting to it, and to us, Christ's brothers and sisters.

And do not worry about her statues and pictures in our churches. They are all plaster of paris, marble, canvas, paper, et cetera. We know it, and

would pity or despise anyone who knelt before them as though they were incarnate, magic, or what you will. But, good heavens, they are all that we have of her at the moment. If your husband lay hurt and alone upon some beach-head in the late war, and if he fumbled for his wallet and took out your picture, and caressed it and fondled it, nobody would jeer at him for worshipping a piece of paper. It was just that the picture was all he had of you, the only thing outside his memory to remind him of you, to make it a little easier, more intimately to direct his thoughts toward you. And that is the only reason the statues are there in our churches. We have not Mary personally, so we come to these visible reminders of her. (And we will not discuss here the artistry or lack of it in the sculptures and canvases. Your husband on the beach-head might have wished that there had been a better photographer.)

So we kneel there, not to adore her, but by that kneeling position, to show that we come humbly, suppliantly, mindful of our weakness and our needs.

Cold, critical, Protestant John Ruskin will sum up for us in this instance;

"After the most careful examination, neither as friend nor as adversary, I am persuaded that the 'worship' (veneration) of the Madonna has been one of Catholicity's most noble and vital graces, and has never been otherwise than productive of true holiness of life and purity of character."

So may it be for us all. Yes, for us all. On His Cross, Christ did not say, "Behold your mother, except . . ."

Bathing is Better

"Brainwashing" as employed by the communists is a cruel and brutal affair.

But we can offset it with the Marian Year Prayer, in which we address the Blessed Virgin Mary thus:

"O crystal fountain of faith, bathe our minds with the eternal truths!"

Once upon a time, there was a mother who had five sons. Four of the sons remained close and faithful to her through the years. One boy wandered, and worse. So the mother would sit there in her rocking chair at the window, with her old rosary in the wrinkled hands. And she was not praying thanksgivings for the boys who had remained at home. Oh, she was proud of them, all right, but her heart and her prayers were ever out upon the roads of the world, following and seeking himself, the wanderer, the sinner. And she will sit there and pray until he comes home, or she goes home to pray in person. And you will never change that.

So, for the moment, we will leave Mary where we found her in the rocky wilds of Donegal. Better still, in the parish church of Chesterton, the Protestant who could no longer protest against her. Not her.

We will leave her like the little mother who was glad so many stayed home, but lived only to hear one other foot-fall at her threshold.

We leave her looking out across the world, serenely searching for the others that were given her beneath the cross, the others who must find Him, but only in her arms.

"I am the Mother of God, and this is Himself,
To Whom be forever the glory and the praise.
Flesh of my flesh He is, Child of my womb,
And God of us all.
This is Himself, drear world,
And He is the Boy ye will all be wanting at the last!"

Thoughts for the Shut-In

Leonard F. Hyland

Solace from the Rosary

October is designated as the month of the holy rosary, and shut-ins will delight in joining with their fellow-Catholics of every condition and circumstance in making use of this beautiful and ancient prayer with increased frequency and devotion.

The saying of the rosary in fact tends to remove the conditions and circumstances which ordinarily separate men. It is one of the consoling aspects of this devotion that its accents have been on the lips and tongues of rich and poor, beggars and princes, saints and sinners, and men of every class and nation and color.

Yet for the sick there is a special incidental value in this prayer.

Oftentimes it is difficult for the sick to read their prayerbooks, and hard for them even to concentrate their thoughts. The constant pain they experience may tend to crowd out of their minds other considerations. The rosary in its simplicity is made to order for such as these. The very physical presence of the rosary, wrapped around the hand or close by on the bedside table, serves as a reminder of higher things.

That the rosary may be given the chance to work its full effect, we suggest the following hints to our shut-ins:

Most important of all, have a rosary, and keep it within sight at all times. In moments of pain or trial, keep it in your hands. Keep it always at least around the bed post or on the bedside table.

Say the rosary frequently. Surely the sick are in a better position to do this than those who are running about all day in the fulfillment of their mostly unimportant little concerns. We suggest the saying of the *complete* rosary each day, all 15 decades. Thus, for instance, the five joyful mysteries might be said in the morning, the five sorrowful in the afternoon, the five glorious in the evening. It is good to have a special intention for each decade.

If feasible, urge the family to gather for the public family rosary.

If the shut-in is so sick at intervals that the full recitation of even the simple rosary prayers becomes impossible, let the rosary at least be held in the hands. At such a time the example of the children of Fatima may be followed. These children in their simplicity occasionally recited a "short rosary" in which they said only the two words "Hail Mary" on each bead, leaving the rest, as they said, for their angels to finish. We do not, of course, recommend this for those who can do more. But even such a practice can bring great comfort in moments of stress.

Out of such devotion to the rosary, and contemplation of the little crucifix which marks the beginning and end of the rosary, will come patience and strength, and perhaps even salvation for the world.

The Man Who Tumbled

Big and little children will enjoy this re-telling of the legend of the man who tumbled because he couldn't sing.

Ernest F. Miller

OCTOBER is the month of the Blessed Virgin Mary. That is, it is the month of the holy rosary. And the holy rosary belongs to the Blessed Virgin Mary in a very special way. What could be more proper at this time, then, than to write about the Blessed Virgin Mary?

There are thousands of stories that have been written and thousands of stories still to be written about the Blessed Virgin Mary. But there is no story, told or untold, more wonderful than the legend that has come out of the middle ages and has to do with a man who was an actor and who loved the Blessed Virgin Mary very much.

Let no one say that this man was a sissy, a weakling, a piece of jelly, with no more masculinity about him than a mackerel. He had muscles like corded wires and arms the size of minor tree trunks. He had no equal when it came to strength, and no superior when an argument had to be settled through the medium of fists.

Well, the story belongs to the days when kings ruled nations and the holy Catholic Church was the Church of all the Christian world. The actor lived at this time. He was not an actor in the sense that he performed in plays upon a stage. He was an acrobat. In fact, he was the best acrobat of all the acrobats who lived. He could walk on his hands and stand on his head and turn back and front flips so expertly that he was in demand even in the courts of the kings. No great banquet was complete, held though it was for kings or princes, unless he was on hand to

entertain the guests with his extraordinary tumbling. It was simply phenomenal how he could tumble.

But all was not well with the acrobat. Money he had in great abundance. Fame was his in every land throughout the world. Whenever he visited a city, crowds came out to see him and cheer him and surround him the moment he made his appearance. It was all very heady, very satisfying, very inflating. Many people would have asked for no more out of life. But not the acrobat. He was not happy at all. He felt that he was wasting his time. Here he was middle-aged, with not too many years left on earth in which to do a little good before he died, and all he could do was tumble. Was that the purpose of his creation? Was that the reason God had in mind when He put him here on earth — only that he might tumble and appear before the courts of kings? He was disgusted with himself.

He was particularly disgusted with himself one day when, on looking out of the window of the inn where he was staying, he saw a tremendous building on the top of a small mountain that guarded the town. He was curious to know what the building was. Surely it was not a theatre. Nor was it a castle. What was it then? He left his place at the window, went downstairs and asked the inn-keeper. The inn-keeper said that the building was a monastery, that monks lived there who never left the property once the great doors had closed upon them, that these monks spent all their time in singing the

praises of Almighty God in the most beautiful songs and prayers that human ears could hear.

The acrobat was intrigued. The more he thought of it, the more he was intrigued. Here was something worthwhile in life. Here were men who were using their lives in the right way. He was willing to bet any sum of money that they did not waste their time in tumbling. And very probably God was most pleased with them and someday would give them a very high place in heaven. Would it be possible for him to do something like that? No, absolutely no. He was nothing more than a tumbler. He should put all ideas from his mind of becoming a monk and of spending the rest of his days in praising Almighty God in prayers and songs.

But he could not put the idea from his mind. It kept coming back and back. The more he fought it, the more it attacked him. Nor could he pull himself away from the window looking out upon the monastery on the top of the small mountain. He could not sleep at night. And he could not tumble during the day. A couple of times, when he went through his routine of turning flips, he fell flat on his face. He would have to do something about it.

What he did was this. He threw all caution to the winds and went up to the monastery and rapped on the door. He was trembling like a leaf. He had never been so scared before, even when he performed his act before the most powerful kings. He waited. Nobody came to answer the door. He was about to go away when slowly the big door creaked open, and there stood before him an ancient man with a long white beard and a head so bald that it looked as though it was made of polished stone. The ancient man

squinted at the acrobat and asked him what he wanted.

"I want to be a monk and spend my life in praising Almighty God with songs and prayers," said the acrobat.

The ancient monk squinted still more. He sized up the acrobat from head to foot. "Are you able to sing? Do you know any Latin? Have you any idea what the religious life is like? You look like a pretty old man to be starting a life as hard as this. In fact, you're too old. I can see that right away. There's no use in taking you to Father Abbot. He would tell you that you're too old. You might just as well go home. You'd never fit in here."

Dejection and disappointment were written all over the face of the acrobat. "I admit, Father," he said, "that I'm not good for very much. But perhaps I can sing a little bit. And I'm sure that I can pray, maybe not so well as the others, but at least on a small scale. I beg of you to give me a chance."

The upshot of the thing was that the ancient monk led the acrobat to the abbot. After much questioning and so on, the abbot said that the acrobat might try to become a monk. He gave him a long white cassock which was called the holy habit and told him to put it on. And so began the religious life of the famous acrobat. Just like that. He was told that now he had to begin singing the praises of God like the rest of the monks, and praying real prayers that were worthy of appearing before the throne of God.

But it was not so easy as all that. The acrobat had a voice like an old crow. He could no more hold a note than he could fly like a kite. He was all sharps and flats. And the other fathers and brothers of the monastery noticed it almost at once. They made

sour faces whenever the acrobat made sour notes. It was clear that he was not only spoiling the singing but also the dispositions of those around him.

What a shame! The church was so beautiful, with huge arches almost merging with the sky, and with a forest of gigantic pillars so perfectly in line with one another and so exquisitely carved that they reminded one of the halls and courts of heaven. What a shame to send sour notes bounding and rebounding off these splendid arches and pillars!

If the acrobat felt dejected when he received so cold a reception the day he knocked on the door of the monastery, now he felt doubly dejected. He was simply no good. He couldn't sing and he couldn't pray. There was only one thing that he could do, one crazy, useless thing — he could tumble. He was the best tumbler in the world.

O.K. then. If the Lord gave him only one talent, he would use that talent for the glory of the Lord. He would tumble, not for kings and millionaires, but for God. And he would offer his gift to God through the hands of God's sweet mother. She would understand better than anybody else.

From that day on, whenever the monks of the monastery were in the church singing their beautiful songs and saying their fervent prayers, the acrobat was down in the crypt of the church, doing his tumbling before the altar of the Blessed Virgin Mary. Of course, it was not very long before his absence was noticed. How could it but be noticed when all of a sudden the sourness went out of the singing? The old fathers were too mortified to look around to see what had happened. But the young fathers who were still being trained could not control their curiosity. They looked around.

The stall of the acrobat was empty. It was empty all the time, at least when the singing was going on.

There was one young monk who was so unmortified that he found it impossible to resist the temptation to find out what the acrobat was doing when he should have been in church. He became a private eye, as they say in modern detective stories. He followed the acrobat wherever he went. That was how it came about that he saw the acrobat do his tumbling before the altar of the Blessed Virgin Mary. He hid behind a pillar and watched. This is what he saw.

The acrobat stood before the statue of the Mother of God and made a bow that reached almost to the floor. Then he removed his holy habit and laid it gently on the altar. With that, he began to tumble. Never in the history of the world had there been such tumbling. Intricate flips, incredible contortions, unbelievable handsprings followed each other in rapid succession. The pace grew faster, the tricks more superhuman. It seemed impossible that a mere man could do what this man was doing.

At last the act was over. The body of the acrobat was drenched with perspiration. He made another profound bow to the statue of the Blessed Virgin Mary, and then sank slowly to the floor in complete exhaustion. The unmortified monk was about to step out from behind his pillar and reprimand the acrobat for absenting himself from the singing in the church and for doing so foolish a thing as tumbling in the sacred precincts of God's house, when suddenly he noticed that the statue of the Blessed Virgin was coming to life. The Mother of God was leaving her pedestal and gracefully descending the steps of the altar at the bottom of which lay the half-conscious body of

the acrobat. She was smiling and gently shaking her head, as a mother might shake her head at the strange antics of her child. She sat down on the bottom step and lifted the head of the acrobat to her lap. Then taking a handkerchief from her pocket she dried the perspiration from his brow. Only when he began to come back to full consciousness did she return to her pedestal and once more become just a statue.

The spying monk sped up to the Father Abbot's room like an arrow and breathlessly told the story of what he had seen. Father Abbot was a wise old man. He reprimanded the young monk for his curiosity. And he commanded him to spy on the acrobat no more. Furthermore the acrobat was to be allowed to go on praising God as he had been doing, which indeed was the only way he knew. And the other monks were not to be told of the visit of the Blessed Virgin Mary. If she had wanted to visit the other monks, she would have done so. Apparently her business was with the acrobat alone. So the Father Abbot commanded. And so the command was carried out. No one in the monastery knew what the acrobat was doing when he should have been in church praising God with songs and prayers.

But all the monks learned that the acrobat was a very holy man. Not long after all this happened, he became sick. The doctor examined him and said that there was no hope. He would die very soon.

The doctor was correct. A few days later the great bell of the monastery rang at a time when usually it did not ring. The monks knew that somebody was dying. Great was their surprise when they learned that it was the acro-

bat. Carrying lighted candles in their hands and dressed in their long white habits with their cowls over their heads, they filed down the corridor to the poor cell of the poor acrobat. There was nothing in the cell but a bed, a table and a chair. They were of the poorest material, rickety and old, undoubtedly dragged out of the attic from amongst the things that had been discarded years before.

But the poverty of the furnishings of the cell were nothing in comparison to the poverty of the poor acrobat himself. Truly he looked more like a tramp, so emaciated and gaunt was he, than a member of a holy Order. The monks felt sorry for him. He seemed to have accomplished so little in his religious life. He couldn't sing. He couldn't pray. What could he do? They'd better pray hard for him that God might have mercy on his poor soul.

The anointing was done. The blessed Viaticum was given. The prayers for the dying were begun. And then, as though the sun had left the heavens and flown through the window, the cell of the acrobat became ablaze with a brilliant light. An opening appeared in the ceiling and through the opening descended a golden ladder to the side of the acrobat's bed. Down the steps of the ladder stepped the Blessed Virgin Mary. Never had the monks seen anyone more wondrously beautiful. Accompanying her were many angels and many saints. The room was suffused with the fragrance of roses. Sweet and mysterious music filled the very air with joy and hope and promise.

The Blessed Virgin, smiling all the while, lifted the acrobat into her arms as though he were a child, looked down into his face with a love that no

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human words could describe, and immediately began her ascent up the golden ladder. In a moment she was gone. All that remained as a proof of her visit was the fragrance of the roses.

It was then that the monks looked down. And it was then that they noticed that the acrobat had died.

Was it during October that the acrobat died? Possibly. Whenever it was, it was something very pleasing to the Blessed Virgin. She liked the acrobat, not because he was famous or because he was a good singer (which he was

not), or a brilliant man (which he was not either), or because he preached great sermons or wrote learned books (none of which he did) — she liked him because he did what he could and did it as perfectly as he could to the honor of her Son and of herself.

Everybody can be like the acrobat even though not everybody can tumble. Everybody can at least say the rosary during October. The Blessed Virgin will like that just as much as she liked the tumbling of the acrobat. Someday she will show it. Wait and see.



Solid Gambling

I'm a gambler, but I'm betting on a sure thing. You see, I bet every day that God's friendship is worth whatever sacrifice it may cost me to try to be sure of it. To be sure I'll have to give up things a lot of people take in stride, but it pays off by giving a fellow a quiet conscience. And when the chips are really down, for the stakes that count in Eternity, that's when I hope to collect.

The Way

The Mystery of Peanuts

George Washington Carver, who achieved scientific wonders with the humble peanut, used to tell this story about himself. He asked God: "God, tell me the mystery of the universe." And God answered: "The knowledge of that mystery is reserved for Me alone." Then Mr. Carver asked: "God, tell me the mystery of the peanut." God said: "Now that is more nearly your size, George," and so He did.

Information



Simple Vocation

"What moved you to enter the convent?" This was the question Mother Mary Aloysia, O.S.F., asked thirty-three of the Sisters of her community. The answers she received were interesting and diverse. That given by Sister Juliana, however, was the most unusual.

She said, "God just called 'Yoo-hoo' and I came!"

The Apostle



For Wives and Husbands Only

Donald F. Miller

May Divorced Catholics Receive the Sacraments?

Problem: Eight years ago my husband came home and informed me that he had fallen in love with another woman and wanted me to agree to a divorce. This was a terrible shock to me, because I had helped him through engineering school and he had become very successful. I refused to consent to a divorce because of our Catholic religion and because of our two small children. He moved out of the house, but came back two months later only to make life miserable for us all. Day and night he kept demanding a divorce; he threatened me in many ways, and one day he even tried to kill us all in the car. So finally, because I was on the verge of a nervous breakdown, I gave in and let him have the divorce. I was very bitter against God for a while, but now I am raising the children as good Catholics and praying as much as I can. I know I cannot receive the sacraments because of my divorce; but I want to ask you what services I may receive from the Church when I die. I understand the priest is not even allowed to say a Requiem Mass for me. Is that true? I will look for your answer in **THE LIGUORIAN**.

Solution: We hope the lady who presented this problem (forgetting to give her address so that we might have answered her personally) will be one of the first to read this issue of **THE LIGUORIAN**, because she has been depriving herself needlessly of the sacraments.

It is indeed a very serious sin for a Catholic to institute divorce proceedings without the permission of the bishop of the diocese. But in cases such as the one presented here, where a husband makes threats against his wife, or endangers her life and the lives of their children, and brings her to the verge of a nervous collapse, the bishop or his representative would certainly not demand the impossible from a wife so harried and persecuted. The first mistake this wife made, therefore, was in not going to her pastor when the situation became acute, to ask him what she might be authorized by the bishop to do.

But even now that the divorce has been obtained, the wife can and should go to a priest of her parish, tell him what has happened, confess whatever guilt she has incurred by initiating a divorce without permission, and be forgiven by God and readmitted to the reception of the sacraments. She need not consider herself permanently driven out of the Church, so long as she does not take up any steady company-keeping and rejects every thought or plan of marrying again while her husband is still alive. So let her go to confession to a priest quickly, tell him the whole story, and find the wonderful joy of being able to receive Our Lord in Holy Communion again. She needs frequent Communion to continue to raise her children as good Catholics.



How to Say Your Rosary

A few pointers on concentration - the kind that combines thoughts of both the words and the mysteries of the rosary.

William F. Cummings

FLIP the page, if you think you should. Because this article isn't for everyone. And it's definitely not for you if you already say a perfect rosary.

No, this is for the business man who sees his office-boy roaming around the house of Zachary. For the house-wife who lunges for her war-whooping Indians while the angels are singing: *Gloria in Excelsis Deo*. Or for the high-school boy and girl who blush to find: "Beat Central" written on the scroll of the high priest.

This is for you . . . if you find it hard to concentrate.

Our Minds

Let's face it. Our minds don't do what they're told. Especially in prayer. It's a rare individual who can sail through a single Hail Mary (let alone, a whole rosary) without a distraction. Now the reason for this is twofold. Our imaginations. And our confusion.

Our imaginations are movie cameras. They have showings all day and

all night too. As a matter of fact, we simply can't turn them off. The best we can do is give them the kind of film we want to see. But even then, in spite of all our good resolutions, C-movies invariably creep in.

But our confusion is different. We can remedy this. And it's our confusion which causes us the most trouble in saying our rosary. For when we're so confused that we don't even *know* what we want to think about, our imagination can run off lurid double features with hardly any opposition at all. But once we know what we want, and demand it, our battle is half over.

That's the way we work in everything else. In business, in sports, in hobbies. One thing at a time, that's us. A clear picture of the problem, a definite plan of action, and then the job gets done.

But how many of us have a plan of action for our rosary? How many of us know what we're doing when we say our 50 Hail Marys? Couldn't this job be outlined too?

Some Blueprints

Try to think of it this way: It's like a little tousled-hair school-boy. You've seen him. Perhaps he's your son, or little brother. The minute he comes into the house, he chuckles his books on the dinning room table, and skips into the kitchen. Mom is baking cookies, and the first batch is on the table cooling. She turns quickly, but before she can say: "Don't touch them, now . . . they're for supper," he has his arms around her neck and is looking in her eyes. He says nothing for a long time. He just looks . . . long and deep. Finally he says with all the poetry and earnestness of a ten-year old: "Mother, you're the most beautiful woman in the whole world." And kisses her.

Two minutes later, he's skipping off to play kick-the-can . . . with a warm toll-house cookie in his mouth, and five more in his hand. And his mother stands smiling and shaking her head at a hot-pad.

Now Mary is our Mother. And she stands before the table of heaven with every grace and every favor that we could possibly want or need. She waits only to be asked. And the Church, like a tousled-hair little boy, tells us how to ask. "Praise her," the Church tells us, "Praise her, and tell her you love her. Then ask for whatever you wish. She can't refuse to ask her Son to give it to you."

And that's just what the Hail Mary does. The first half of the prayer is composed of four praises. The last half, of one petition. In the first half we tell her: "Mother, you have every grace possible, and in the most perfect manner." Then: "Mother, you have the Lord with you all the time." Then: "How favored you are; you're blessed and raised above all other creatures." And finally: "How wonderful you are to be the mother of Jesus." Then, in the last half, we turn to her with trustful eyes and say: "Mother, since you're so close to God, pray for me, a sinner. Now, and when I'm dying."

The Lord is With Thee

However, the Church does not demand that we concentrate on all four praises every time we say a Hail Mary. And those who try usually find they're courting confusion again. Instead, just take one of them, and think of it while you're saying the other three. Take for example, the second praise, The Lord is with thee.

Today's Monday; we're saying the joyful mysteries. The first: the Angel Gabriel comes down from heaven to ask Mary if she will consent to be the

mother of God. Mary says yes. And at that moment: The Lord is with her. Now as I say each Hail Mary, I let these words stay in my mind: The Lord is with thee. Mother, that's why I love you. That's why I praise you; because Jesus is now in your womb. How blessed you are. How beautiful to be the mother of my God. Oh, mother, pray for me, a sinner, now and at the hour of my death.

Or Tuesday: the sorrowful mysteries. The first: Jesus kneels down in the garden of Gethsemane and thinks of His approaching death. The thought of my sins nailing Him to the cross and spitting in His face, make Him sweat blood. Now as I say my Hail Marys, I keep repeating: The Lord is with thee. Yes, even though you're not in this garden, Mary, you're with Jesus. You know He's suffering, and you're suffering with Him. That's why I love you, Mary; because you're so close to Jesus in His agony. Oh, mother, you endured the whole passion with Jesus. Ask Him to help me. He can't refuse you. Pray for me, mother, now, and at the hour of my death.

Or Wednesday: the glorious mysteries. The first: Jesus rises from the dead. As each bead slips through my fingers, I say: The Lord is with Thee, mother. The risen Lord. How happy you are. And how blessed to be the mother of a Son Who can raise Himself from the dead. Mary . . . pray for me.

This is one way. There are many more. If you like this one, take it. If not, use some other method which appeals more to you. The important thing to remember is this: Distractions don't leave because we tell them to; they leave because we push them out. In other words: Don't empty your mind . . . fill it!

HAVE YOU BEEN SAVED?

Here is the difference between the Protestant and the Catholic teaching on the question of being certain of one's salvation.

Raymond J. Miller

HAVE you been saved?"

This question is an important one in the lives of many Protestants. For certain denominations hold that "being saved" is something that happens to a person; it is an experience as real as having pneumonia or graduating from school. Only it is a *religious* experience, and its effect is that the person is sure of heaven. When it has happened, there is a complete end to sinning in a person's life, and a complete turning to God. Thus his final perseverance in God's favor is no longer doubtful. He belongs to the elect. He "has been" saved in the sense that it is absolutely certain that he "will be" saved when he dies.

Many letters are received by the LIGUORIAN editors, and some are published in *Readers Retort*, from good Protestant people who are very firmly convinced of the reality of this experience of "being saved."

What does the Catholic Church teach on this matter?

She recognizes very readily that God does favor many persons, Catholic and non-Catholic, with a "religious experience" of lasting benefit in their lives. She points to some such experience in the lives of her own Saints.

But she does not hold that such an experience, once had, is an absolute guarantee of final perseverance in God's grace; the experience of "being saved," in other words, is not an infallible sign that a person "will be" saved when he dies.

It is not quite that easy. There is many a text in the Holy Bible indicating that the task of getting to heaven is supposed to be hard work all the way. We know that our good Protestant friends can present various Bible texts to support their view; and we assure them that we can do the same for the Catholic view. But our object in this article is not to bandy Bible texts; it is rather to explain the Catholic teaching, which is the teaching of the Bible and of Christ, on this matter of "Have you been saved?"

The Church has summarized that teaching in two of the decrees of one of her general Councils, the Council of Trent. And St. Alphonsus Liguori (for whom the LIGUORIAN is named), one of the Doctors of the Catholic Church, applies the teaching to practical cases.

In Session 6 of the Council of Trent, Decrees 15 and 16 were as follows:

If anyone should say that a man who has been born anew and justified is bound by faith to believe that he is certainly among the number of the pre-destined, *let him be anathema*. (This is the technical term to describe heretical doctrine).

If anyone should say that he is certain, with absolute and infallible certainty (unless he has learned it from a special revelation), that he is going to receive the great gift of final perseverance, *let him be anathema*.

And this is what St. Alphonsus Liguori has to say in his book, *The Way of Salvation*, page 260:

If we would be assured of not losing God, let us give ourselves indeed wholly to God. He that does not give himself wholly to God is ever in danger of turning his back upon Him and losing Him; but a soul which resolutely separates itself from everything, and gives itself all to God, will no more lose Him; because God Himself will not allow that a soul that has heartily given itself all to Him should turn its back upon Him and perish. Wherefore a great servant of God was wont to say that when we read of the fall of any who had before given tokens of living a holy life, we must consider that such persons had not given themselves all to God.

The quotation from St. Alphonsus is wonderfully consoling; but the reader may have found that it leaves him with a feeling of doubt as far as the present question is concerned. Indeed, he may have not one but two doubts. The first is: Does not St. Alphonsus seem to be contradicting the Council of Trent? And the second: Does he not seem to be agreeing with the Pro-

testant position in this thing of "Have you been saved?"

There is no doubt, it should be stressed, that the paragraph just quoted from St. Alphonsus actually represents his mature judgment on the question. It is not a matter of an opinion which he held in his early years, and which later study required him to correct. No; the book in which our quotation appears was published in the year 1773, when St. Alphonsus was 77 years old; and incidentally, *after* he had published a book of commentary on the Decrees of the Council of Trent.

What then about the seeming discrepancy between a Doctor of the Church and a Council of the Church?

"Seeming" discrepancy is all that it is. The Council and St. Alphonsus are not talking about the same kind of certainty. The Council is speaking of "absolute and infallible certainty," St. Alphonsus, of "moral" certainty. They are definitely not the same thing. Infallible certainty admits of no mistake whatever. Moral certainty takes into account the possibility of human mistakes and failings. I have infallible certainty, for instance, of my own existence. I can have moral certainty of the state of my health, and of its continuance, if I take proper care of it.

Applying this to the matter of "Have you been saved?", then, I have infallible certainty that God on His part will grant heaven to those who persevere in His grace until death. For myself, with my possibility of mistakes and failings, I cannot have infallible certainty of my own perseverance. But at the same time I can have moral certainty that I shall persevere, if I take the proper care to make myself worthy of the promises of Christ. And while I am taking proper care, I have

in that very fact a *sign* of my perseverance or predestination.

Such is the doctrine of the Catholic Church, as presented by the Council of Trent and St. Alphonsus Liguori, on "Have you been saved?" They do not contradict each other; rather, St. Alphonsus fills in and rounds out the teaching of the Council. In another passage of *The Way of Salvation*, for instance, he says: (page 202):

It is true that, without a divine revelation, no man can possess an infallible certainty of his own salvation; but he that has given himself with a true heart to God, and is ready to lose everything, even life itself, rather than lose divine grace, has a moral certainty that he will be saved.

This certainty is founded on the divine promises; no man, says the Scripture, ever trusted in God and was confounded.

This distinction between infallible certainty and moral certainty is not peculiar to St. Alphonsus. It is the teaching of Catholic theologians generally. Fr. Garrigou-LaGrange, for instance, a renowned theologian of our own day, declares in his book *Life Everlasting*, page 261, that while the Council of Trent teaches that we cannot be "infallibly" certain of heaven, still there are signs which give us a kind of "moral" certainty.

And here are the *signs* which Garrigou-LaGrange lists:

- 1) A good life; 2) the testimony of a good conscience; 3) patience in adversities; 4) relish for the light and the word of God; 5) mercy to those who suffer; 6) love of enemies; 7) humility; 8) special devotion to the Blessed Virgin Mary.

Father Garrigou-LaGrange goes on to add a "sign" of particular importance; namely, fulfilling the devotion of receiving Holy Communion on the "nine First Fridays." This devotion had its origin in the revelations of Our Divine Lord to St. Margaret Mary regarding His Sacred Heart; and among the promises He made in this connection was the following:

I promise thee in the excessive mercy of My Heart that my all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final repentance; they shall not die in My disgrace nor without receiving their sacraments; My divine Heart shall be their safe refuge in this last moment.

Father Garrigou-LaGrange considers this sign to be of special importance because it is based on a promise of Christ that is unconditional; he quotes with approval (page 53, note) the statement of another author that "this promise is *absolute* for Communions well made."

The "sign" which St. Alphonsus gives as a basis for moral certainty about our salvation is that we "give ourselves with a true heart to God." What this means in particular we shall see in a moment; but first let us take up the matter of the seeming agreement between St. Alphonsus and the Protestants on the question of "Have you been saved?"

The agreement between St. Alphonsus and the Protestants on this point is only seeming, just as the disagreement between St. Alphonsus and the Council of Trent was only seeming.

Instead of agreement between St. Alphonsus and the Protestants, there is fundamental difference. It is the difference between "salvation by faith

alone", as Luther taught, and "If you would enter into life, *keep the commandments*," as Jesus Christ taught. The difference is between faith without works, and faith plus hope and good works. The difference is between having something happen to you (a "religious experience" bringing faith and predestination) and actually going to work with God's help to win salvation. It is the difference between being passive and being active about your eternal salvation.

Many a good Protestant, however, is not so completely passive about working out his salvation as the doctrine of "salvation by faith alone" would strictly require. Many a Protestant is more a Catholic than a Protestant in the way he "keeps the commandments," even though he may be using Protestant terms like "Have you been saved?" In sober truth he may be one who, according to his lights, has "given himself to God with a true heart," just as St. Alphonsus lays it down.

With such persons St. Alphonsus is not in disagreement, as far as the conduct of their lives is concerned. They have given themselves wholly to God, and they continue to do so. Even if they were to see, as some of them by God's grace do, that giving themselves to God meant joining the Catholic Church, that is exactly what they would do, and many of them do.

To such generous souls the words of St. Alphonsus above quoted have a very special application:

A soul which resolutely separates itself from everything and gives itself all to God, *will no more lose Him*;

because *God Himself will not allow* that a soul that has heartily given itself

all to Him should turn its back upon Him and perish.

And there are other statements by the Saint in the *Way of Salvation* carrying the same power and inspiration:

In what peril does the soul stand of losing God and perishing when it has not attained to the giving itself wholly to God; while he who has truly given himself altogether to God *can rest secure of never leaving Him*, because the Lord is truly merciful and faithful to everyone who gives himself to Him without reserve.

But why is it that some persons, who began by living a holy life, afterwards fall so grievously, that they leave us little hope of their salvation? Why, indeed, is this? I answer, that they had not given themselves wholly to God; and this their fall is the proof of it.

Whoever places his whole confidence in God is sure of eternal salvation.

But what does St. Alphonsus mean by giving oneself all to God, or by placing one's whole confidence in God?

The Saint, being a very practical man, is most careful to give us practical directions in this regard. In the *Way of Salvation*, page 234, he says:

If we desire to be saved, and to acquire a perfect union with God, let us take care to be ever offering up the prayer of David: "Teach me, O Lord, to do Thy will!"

And for this purpose let us strip ourselves of our own will, and give it wholly to God, without reserve.

The sacrifice of our own will is the most acceptable sacrifice we can make to God;

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and God pours forth his graces abundantly upon him who makes it.

This sacrifice, however, in order to be perfect, must have two conditions: it must be *without reserve*, and it must be *constant*.

Some persons give to God their will, but with a certain reserve; and little does this gift please God.

Others give Him their will, but speedily they take it back again; and such persons place themselves in great peril of being abandoned by God.

He even gets down to careful particulars, on page 186:

1. Not to commit even the slightest venial sin.
2. To neglect nothing which may be pleasing to God, always with the probation of his director.
3. Out of all good things, to choose that which is most pleasing to God.
4. Not to wait for tomorrow, but whatever can be done today, to do it.
5. To pray daily to God that he may increase in His love. With love everything can be done; without love, noth-

ing. To gain everything, we must give everything. Jesus has given Himself wholly to us, that we may be wholly His.

It presents a strenuous program, but one by no means impossible to a truly generous soul. And above all, how consoling and inspiring it is to have the word of a great Saint and Doctor of the Church that we have it in our power, with God's help, to make morally sure of our salvation by thus giving ourselves generously and wholly to God!

The soul that resolutely separates itself from everything and gives itself all to God *will no more lose Him*;

because *God Himself will not allow* that a soul that has heartily given itself all to Him should turn its back upon Him and perish.

St. Alphonsus is often mistakenly thought to be "too strict;" this doctrine of his reveals him for what he really is: the Doctor of Confidence in God.

Lost Battle

One of Japan's oldest and most distinguished Naval men has been received into the Catholic Church, according to *Salesian Missions*. Vice-Admiral Ka-zuyoshi Yamaji, staff officer during the Russo-Japanese War and one-time personal attendant to Emperor Taisho, conceded after his baptism here, that he had lost an engagement to his family. "My only regret is," he added, "that they didn't win it years ago."

Four of the Admiral's married daughters and their big families are Catholic. A fifth daughter made her final profession as a religious with the Handmaids of the Sacred Heart last summer. No wonder that the Admiral, deploying against such formidable batteries of prayer, had to finally haul down his colors. He is very active in the practice of his new-found faith, despite his eighty-four years.

Pre-Marriage CLINIC

Last Minute Doubts Before Marriage

Donald F. Miller

Problem: I am engaged and it seems that all of a sudden the realization has come home to me that marriage is for a lifetime. If a person makes a mistake in his choice of a partner there is no way to rectify it later on. So — how does one know that the right partner has been selected? I don't mean by the standards that are set down in the average magazine article, "if you enjoy the same things, come from the same background, etc., you will succeed in marriage." I want some deeper and surer way of finding out. I should think God would make His will known in this matter, but the more I think about it, the more confused I become. Are there any certain signs by which I can judge that this is a good marriage for me?

Solution: Since you have said nothing about the man to whom you are engaged, I must assume that he possesses the three qualities that are most important for a successful marriage. The first is solid religious principles and habits that are the same as yours; the second is sound moral character evidenced throughout your company-keeping; the third is genuine love for you, marked by respect, self-sacrifice, eagerness to make you happy. If he possesses these three qualities, and you sincerely respect and love him, you have a sound basis for looking forward to a successful marriage.

But you would like more certainty. In this you are giving way to rather instinctive desires that would take all the responsibility out of your life.

First, you would like to know the future, and knowing it, be able to foresee that no great catastrophe or trial would ever happen to your marriage. But God does not reveal the future to any of His human creatures as they enter a certain state of life. He asks them to accept its responsibilities and problems as they arise, confident that He will always help them to be faithful to their pledges.

Second, you would like to have the decision as to whether you should marry this man or not taken away from your free will as much as possible and made by God. But God does not smother the free will of individuals by sending heavenly signs of what He wants them to do. On the contrary, He wants you to make the decision as to whether you should marry; to make it freely and thoughtfully; and in making it, to be ready freely to carry out whatever duty may demand of you in the future.

Remember, your first purpose in life is to win the happiness of heaven. You may choose marriage as a means that will help you to win that goal. Whatever happens during your married life, even though some great catastrophe were to occur, you may count on this, that it will all be part of God's good design to help you win the only real happiness of heaven.



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Chicago, Ill.

"I have before me your article in the July LIGUORIAN concerning racial prejudice. Most of what you say is true, but you fail to present a reasonable solution to the problem. My knowledge on this subject is based on a lifetime of experience. I am not prejudiced in principle because I know that the colored are just as dear to God as any white people. I am not prejudiced because of *unfounded* fears, because my fears (and I have them) are based on facts. The Negroes in Chicago are now in possession of the beautiful part of the city in which I was raised, and hundreds of families who developed that section have had to move and start all over. This has happened in many other areas. Experience proves that as soon as a few Negro families move into a white neighborhood, it becomes impossible to induce a white family to purchase a home there, and as sure as night follows day the trashy elements of the colored race would move in and make the whole neighborhood a slum. Why should white people be compelled to move on and on, developing new communities only to turn them over later on to the Negroes? In my humble opinion the only solution is to spend the same amount of time as is now used in demanding rights for the colored in an educational program to elevate the standards of morals and integrity among the vast majority of the colored people.

M.A.D."

This is a good statement of the problem that has risen in almost every large city. We agree that it can only be solved through a vast educational program to elevate the standard of morals and integrity among the vast majority of Negroes. But such a program has to start with the elimination of racial prejudice, and the giving of equal economic and educational opportunities to all Negroes. We do not "demand" rights for the colored in the implied sense of asking for something unreasonable for them; we state the rights that are theirs as human beings, actual or potential Christians, and heirs of heaven. Until these rights are recognized and rendered, the sad conditions above described will continue to prevail.

The editors

Woodlawn, Md.

"It seems to me after twenty-five years of observation in Washington, D.C., that seventy-five per cent of Negroes are disliked and resented by about that per cent of white people because of their innate laziness which is evidenced by their complete lack of cleanliness, both about their persons and their homes. A lot of them in the metropolitan area are efficient domestics but never seem to give a thought to their personal appearance or even health needs. The other twenty-five per cent seem to be arrogant, overbearing, quite possibly because of communistic influence. They earn good wages but spend them all on flashy clothes

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and expensive cars, and neglect their homes and children.

Mrs. J.F.O."

The question is: what are the causes of cultural backwardness on the one hand and arrogance and spendthrift habits on the other? We maintain that all these effects have their cause in historic patterns of prejudice, especially in the form of economic and educational discrimination. Too many people would like to get rid of the effects of racial prejudice without attacking the cause.

The editors

Philadelphia, Pa.

"Anon's letter on Alcoholics Anonymous in Readers Retort of July could prove to be harmful to prospects in need of the help AA can extend. Alcoholism in its primary cause is a spiritual malady afflicting the ungrounded as well as the well-grounded religionist. The charge made that AA might seem to countenance adultery or other sins far more serious than drunkenness should not go unchallenged. It tends to give unfounded alarm to wives and families of prospective and active members. Remembering that the AA program is a spiritual one, a person indulging in other sins than drunkenness will not very often be able to remain sober and will soon find his way out of the organization. The Church does not expel all its erring members, but prays for their conversion. Why ask more from an organization that is helping to treat the root cause of much sin — alcoholism? To my knowledge gained from six years of close contact with AA, many fallen-away Catholics have been led through it to return to the Church and to a faith and fervor such as they had never before experienced. To myself, AA served as the direction-marker pointing to faith in God and the Church and it deserves the prayers and gratitude of thousands who have benefited directly and collaterally from it.

I.J.F."

Many similar letters have been received from men and women who owe much to AA. We have also heard from a few who found evils other than, or over and above, drunkenness in local AA groups. These bad examples are rare, and certainly are not in the spirit and tradition of the genuine AA movement.

The editors

Lungan, Ireland

"From far off County Armagh may I echo the sentiments of a few other of your correspondents against your new cover and format. Only the respectable and familiar title strip is there. I would hardly recognize my old and respected clerical friend in this 'tuppenny dreadful' rigout. I'm disgusted. That green June cover was enough to make the Emerald Isle go orange.

P.A.S."

Our cover reverberates around the world. Anyway, we hope our many Irish friends will not stop reading what's inside the cover, for all o' that.

The editors

Van Nuys, Calif.

"In response to the apparently well-intentioned letter of E. M. S., the born-again Christian who wrote to you in the July *LIGUORIAN*, let me say this: Before my conversion to the Catholic faith, I thought I was what this good lady would call 'born again.' But, glory be to God and His Blessed Mother, I found at last that my faith was based on the dangerous fallacy that the soul becomes immediately immune to sin with the acceptance of Our Lord as one's own personal Saviour. Although this is in direct contradiction of the words of St. Paul, who warns, 'Let him who thinks he stands take heed lest he fall,' (1 Corinthians, 10:12) the orthodox Protestants of today continue to give their people false assurance of their salvation through the Lutheran (not Christian) doctrine of 'faith alone.' St. Paul was so convinced that he never could be saved

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by faith alone that he wrote: 'I chastise my body and bring it into subjection, lest perhaps after preaching to others I myself should be rejected.' The good lady made the statement that when we are truly saved sin goes. I wonder how she would account for the fact that when I believed myself to be safe beyond all possibility of sin by virtue of my faith in Jesus, I fell into a most deadly habit of sin that was erased and conquered only after my admission to the true Church of Christ through baptism and faith based on truth. My heart goes out in a particular way to people who are in the same mind as I once was, and as this good lady seems to be; for they are shackled by a spirit of error that does not even lay the whole truth open to them available in the Bible, as they suppose, let alone the whole of Christian truth.

L. C. H."

Proving once more that we must indeed be born again, but must also live anew and do battle for the faith that is in us in order to be saved.

The editors

Flushing, N.Y.

"Your charming article, 'Hats, Men's and Women's,' is vinegar in my iced tea. Kidnap, murder, rape, — away with such trivia. These are the doings of the male, and boys will be boys. Let us dedicate the printed matter to women's hats. This article is just another bitter male venting his spleen against the female. Since the beginning of time the good old hairy male has been directing his mental backwash against woman. She must be kept dominated. The psychological threat is too great. You infer that she is below the level of the male, but she may prove to be not only his equal, but, good heavens! — his superior. How could a male ever tolerate this? So under the not so clever guise of humor, she must be ridiculed. I am a liar when I wear lipstick? So are you when you shave. I am deceitful when I wear shoes to make my feet look

small? So are you when you wear a hat to cover a balding head. As for being as brave as any man, God help us, she goes through life carrying God knows how many cowardly males on her unmuscular shoulders.

A. G."

Though we are sorry to be the occasion of anyone's impatience by our "not so clever guise of humor," we are glad to have called forth this delightful defense of womanhood, to which we here and now wholeheartedly subscribe.

The editors

St. Louis, Mo.

"After reading, in Readers Retort, several letters criticizing your new format, I am hastening to answer your query: Anybody for it? Yes, I am. The new style attracts attention, which is necessary for Catholic publications as for others. But while it is eye-appealing, it doesn't become secular. Your magazine is still the strongly Catholic piece of literature I have always admired. I think it is a shame that it is not on the newsstands. With the new cover high-lighting key articles, it should catch many a modern eye so accustomed to headline knowledge of the news. You are absolutely right in refraining from pictures or sketch illustrations and for excluding advertising. Yours is a Catholic magazine devoted to the doctrine of Christ, and that doctrine can be expounded only by words, not pictures. Your articles on labor unions are welcome indeed. Thanks to them I have become informed on the Catholic viewpoint and have developed sufficient interest to expand my knowledge by reading articles in other Catholic periodicals. Previously I was no more interested in the subject than in the stock market report.

A.M.R."

Many have written in the same vein about the new cover of THE LIGUORIAN. We thank them all.

The editors

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Belleville, N. J.

"Your answer to the critic of your article on Alcoholics Anonymous was excellent, because the critic did indeed miss much of the goodness evident in the person whose alcoholism has been arrested through the AA program. We were created to the image and likeness of God and certainly God Himself must approve of a program which tends to bring so many back to their faith and to help them to become better people and better Christians. When envy of other people's ability to drink is still in the heart of an alcoholic, he has not yet surrendered to the fact that he is and always will be allergic to alcohol in any form. Once he makes his surrender, the program is a happy, healthy and spiritual way of life.

A.A."

Surrender to God is the key element in the AA program. Where it is complete, there is usually a deepening and broadening of all phases of religious life. Where it is incomplete, anything can still happen; either a relapse into drunkenness or a fall into some other sin.

The editors

Hamtramck, Mich.

"For five years now, I have been reading your magazine, THE *LIGUORIAN*, and throughout the five years have been planning on sending you my comments about it. I am happy that I have 'gotten around to it' today. Perhaps you have heard this said often before, but I must say that I find THE *LIGUORIAN* to be the best all-around Catholic magazine published today. I say this with reflection, for it seems to me that no other magazine provides our American people with so great a variety of well-timed and informative, as well as interesting and challenging articles as does your humble-looking, humbly edited publication. I sincerely believe that, in the field of writing and editing, THE *LIGUORIAN* is one of the 'foolish things of the world that God has chosen to confound the wise.' and one of

the 'weak things of the world that God has chosen to confound the strong.' Undoubtedly, like others who have labored indefatigably for the spread of Christ's Kingdom, you do not see nor even care to estimate the tremendous amount of good your magazine is effecting. Please remain humble and keep praying, and I'm sure God will continually be glorified, and our American people will continually be instructed and edified. For all you have done for me personally, I beg God to bless you.

Rev. J.A.D."

Minneapolis, Minn.

"Why not follow up your article on 'Seven Obstacles to Frequent Communion,' with a plan for your readers to follow that will make daily Communion a joy and a necessity in their lives? Being a convert, I found that I had to drive myself to the Communion rail even once a month, because I was overwhelmed with my unworthiness. Even to my stumbling mind such an attitude seemed wrong, that a good and gentle God should be approached with such fear. So I forced myself to go daily for one month. After two weeks I had lost my fear, and after the month was over I couldn't stop because this morning hour had given a new meaning to each day. . . . The new format of THE *LIGUORIAN* is O.K., but don't change again. It is the familiar that we learn to love. About the objections to your articles on sex — people are so willing to listen to someone unqualified to speak on this, and think nothing of articles on said subject in secular magazines, articles that lead them sadly astray. Yours have been a successful rebuttal, and I cannot think of any better place for laying down God's law in this matter than a Catholic publication.

Mrs. N.N."

*The number of letters expressing displeasure over any change in the appearance of THE *LIGUORIAN*, and those approving such slight changes as have been made, are about*

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equal in number now. But all readers who write to us are practically unanimous in not wanting pictures or advertising in THE LIGUORIAN.

The editors

Worcester, Mass.

"I find myself agreeing with the letter-writer in Readers Retort who does not like the term 'Shut-in.' It sounds like the person referred to is in a den or a cage. I think the sick person should be reminded of Our Lord's journey to Calvary, with the cross on His shoulders which He could easily have shaken if He wanted to. But He loved us too much to get rid of the cross, for by it we would all be made able to win heaven where there will be no crosses of tuberculosis, cancer, paralysis, thrombosis, etc. He said that unless we take up our cross daily we shall not enter the kingdom of heaven. Therefore I suggest that, instead of '*Thoughts for the Shut-in*', you use the title, '*Thoughts for the Cross-bearer*'."

J.M.S."

....This title would not really indicate the sick, hospitalized and confined, for whom our articles are intended, because even well people have crosses to carry. We have received many suggestions concerning a substitute for the term "shut-in," but none yet that really expresses the same thing in a better way.

The editors

Baltimore, Md.

"Enclosed find a subscription for your magazine. I am sure you enjoy receiving mail with such an opening sentence, but my reason will probably rejoice you even more. I picked up the June issue at our parish church, as it is my custom to buy something from the pamphlet rack each week. I read the story, '*The Picture That Was Never Made*', by Fr. Ernest F. Miller, God bless him. Some time later I was very seriously tempted to commit a mortal sin, and, judging by past experience, might easily

have fallen. But at the crucial moment that story, with its powerful point concerning the appearance of a soul in sin in God's eyes, came to my mind. The memory of the story banished the temptation for me. The Communion I was able to receive as a result of my victory was in thanksgiving for all who have a hand in THE LIGUORIAN. N.N."

A great saint said that to prevent one sin is a greater triumph than any conquest of arms in the history of the world. We thank God for the grace that made such a victory possible here.

The editors

Victoria, Minn.

"I've just read your article on reasons for attending a public school and was disappointed to find home economics as one that would warrant such a course of action. I'm not disputing your stand; but I would like to have you re-examine the case. Children always did learn their cooking at home, and a certain amount of sewing. It seems to me that they could still do that.

Fr. B.L.H."

Home is the proper place for the acquiring of the domestic arts. But there are times when this is impossible. However, parents are most wise who give a Catholic education, both in grade and high school, priority over everything else, even over the study of cooking and sewing. This is the placing of first things first.

Pittsburgh, Penn.

"After reading one issue, I am convinced that THE LIGUORIAN is a treasure chest of information, unequaled by any contemporary periodical. The literary style appeals to me as a college student at Carnegie Tech. And the appearance, that is, the layout of the magazine and the discreet absence of advertisements and illustrations is very interesting and pleasing to me as a printing apprentice. Please run some articles on preparation for marriage in the near future.

P.V."

Protestant Unity . . .

..... Impossible Ideal

The dream of Protestant unity is seen to be a hopeless mirage in the face of the contradictory elements that would have to be fused.

John E. Doherty • • • • • • • • • • • • • • • • • • •

IN AUGUST of this year, various segments of world Protestantism met at Evanston, Illinois, in search of a formula of unity. The theme of the convention was "Christ, the Hope of the World." Many inspiring messages were delivered; there was much hand-shaking, and innumerable expressions of mutual esteem. But when all the speeches were given, and all was said and done, there still remained two camps, essentially opposed.

From Protestant liberal writers we borrow the names of these two fundamental divisions of Protestantism. One group they label the "catholic-protestant." These are authoritarian-minded, ever in search of a definite rule of faith. The "protestant-protestant," on the other hand, is thorough-going, and refuses to be bound in his faith by any rule or dogma. He demands freedom to embrace any new insight into Christianity, even a new revelation, though it might contradict all that Christians have believed in the past. He is fond of saying that Christianity is not a system of truth, but a way of life, and apparently cannot conceive of its being both.

What then is the creed of Protestants?

A significant book recently published is "The Protestant Credo." The writers are representative liberal Protestants, and though the majority are professors or clergymen, they range from an evangelical preacher to a frankly agnostic scientist. Each is to answer such questions as: What do Protestants believe? Whither is Protestantism tending? What will be its future?

At the end, the editor, Virgilius Ferm, sums up their opinions, and finds in brief that the creed of Protestants is not to have a creed. The Protestant movement is tending toward complete freedom of belief and liberty to accept any new revelation of Christianity, even though the future might prove it wrong. Hence there is no guarantee that Protestantism of tomorrow will be the same as that of today, nor even that it will not completely contradict the dogmatic beliefs of Protestantism in all past centuries.

Of course, orthodox Protestants condemn such sentiments. Yet on the basis of no creed permitted, the analysis is logical enough. It would seem that in this liberal Protestant faith, there would be only one heresy, namely, to insist on a clear, definite rule of faith and dogmatic beliefs such as

they associate with the Catholic Church. The increasing number for whom this represents the true religious philosophy are the "protestant-protestants." Those who cling to a definite rule of faith and dogmas of belief are the "catholic-protestants."

And of this latter group, the most Catholic of the Protestants are surely the Lutherans.

"If anyone quotes the Bible against me, then I quote Christ against the Bible." According to Clayton C. Morrison in his recent book "Unfinished Reformation," these words of Luther are the governing idea in Protestantism.

Luther meant by these words that he would abide by his own ideas even if it were pointed out to him that the Bible itself refuted them. But as the movement of revolt spread, Luther soon became terror-stricken at the anarchy to which his religious ideas led, especially in the wild and anarchic Anabaptist sects. He thereupon began to insist on a rule of faith.

First, he emphasized adherence to the words of the Bible, contradicting his earlier statements. Beyond this, he kept the bulk of the Catholic catechism, and demanded that his followers confess faith in the ancient creeds of the Church. Finally he defended the skeleton of the Catholic liturgy against the attacks of the anti-papists.

All of these norms of belief and practice, including the sacred scriptures, are either monuments of Catholic tradition or the products of its teaching authority. No wonder that the liberals bristle at the inconsistency of Luther, and call the Lutherans catholic-protestants.

In the end, Luther could not get along without authority, but, for that of the Church, he substituted the authority of the German state, and the

movement which he started as an individualistic revolt against the teaching authority of the Catholic Church became nationalistic and identified itself with the characteristics of the German race.

When the Lutherans came to the new world, their ways were as foreign to Protestants here as were those of the Catholic immigrants. They began to fall away from Lutheran practice until a famous missionary named Muhlenberg brought them back to the customs of the fathers in the old country. Since then Lutheranism in the United States has kept vigorous insofar as it has remained conservative.

Within the last few years, however, liberalism has made vast inroads, and only this year won an immeasurable victory when an entire Lutheran conference set its face against the traditional moral teaching of Lutheranism, and came out in favor of birth control. Nevertheless, on a local level, devout Lutherans still rigidly adhere to their ancestral belief. An example of this is their faith in our Lord's real presence in the Holy Eucharist. They exasperate other Protestants who look upon Holy Communion as a mere symbol by refusing to communicate with them.

Another group of catholic-protestants are the Episcopalians, whom liberals describe as exiles from the Church of England.

Episcopalianism began in England with Henry VIII, who, like Luther, became a Protestant by discarding the authority of the Catholic Church. The liberals do not defend Henry's motives for becoming an apostate when the Church would not accede to his desire for more than one wife. This perhaps in itself would not condemn him in their eyes, but Henry was not content with divorcing his wives, he also executed them, a practice which is con-

sidered unsportsmanlike even in our day.

The historical importance of Henry's apostasy lay in the fact that the king took the entire British nation out of the Church with him by transferring authority over Catholics in England from the pope to himself or the English crown. Henry had no real desire to make his people Protestant, and would have been content to remain a Catholic all his life, if it had been permitted him to keep his wives in peace.

Nevertheless, the English nation has not been willing or else has not been able to return its allegiance to the teaching authority of the Catholic Church, and hence has remained Protestant to this day. Authority in the Church of England has come down in the power of the state, and as kings have been Catholic or Protestant minded, and parliament has been dominated by religious men or by secularists, so has the external practice of the Church varied.

Theologians have clung to a Catholic rule of faith in the early Church councils, and there have been recurring movements among high churchmen to revive the colorful practices of medieval Catholic England. On the whole, however, Episcopalians have remained thoroughly Protestant in outlook, particularly in the United States. The liberals have been willing to allow to the Episcopalians their little eccentricities. But these same liberals are shocked into speechlessness when the Episcopalians repudiate their fellow Protestants, and advertise themselves as a bridge-church between the Protestant and the Church of Rome.

The protestant-protestants are for the most part of the Calvinistic tradition. Not Episcopalians or Lutherans, but the spiritual progeny of John Cal-

vin set the pace for the Protestant movement in this country.

This is a remarkable fact, since nothing is more opposed to modern liberal Protestantism than the spirit of Calvin, and indeed it is possible that the extreme liberalism of many Protestants is a reaction from the rigid puritanism of earlier Calvinist teaching, and the bibliolatry for which Calvin is chiefly responsible.

A Frenchman, Calvin took Luther's ideas about man's utter helplessness and hopelessness, and making the Bible his sole rule of faith, he read into it the most horrible caricature of Christianity ever to masquerade as the teaching of Christ. His creed can still be read in all its horror in the confessions of faith of numerous sects of the Reformed Church which keep their Calvinism unchanged. These sects, coming chiefly from the low countries of Europe, still profess open belief in the travesty of a God who arbitrarily chooses or elects certain souls to be saved, and, even before any sin is committed, condemns the others, including infants, to hell forever.

Other small groups reflecting the influence of Calvin are the millenial sects like the Millerites, Adventists, and Jehovah's Witnesses. These see themselves as God's chosen, set apart to wait for God's second coming, while they announce dire vengeance on the unsaved, whom they term the "Gentiles."

On the other hand, exclusiveness is becoming more and more unpopular as a religious sentiment in the United States, and some groups like the Mormons, which began with these ideas, have now melted into the common stream of secular protestantism.

The invariable characteristic of Calvinistic sects is a fierce literalism in

reading the Bible. The liberals blame Calvin for making the Bible a fetish with Protestants, and they regard this bibliolatry as being chiefly responsible for disunity and sectarianism. They deplore Calvin's obvious inconsistency in setting up the Bible as a sole rule of faith when he had already abandoned the teaching authority of the Catholic Church, since it was by that authority alone that the Bible was produced, determined and preserved in the first place.

Beyond this, the liberals look with dismay on the upwards of 300 small sects in the United States alone which came into being by the ludicrous interpretation of a single text in the Bible. Under this heading they would list not only the fundamentalist groups like the Hard-shell and No-Button Baptists, Duck River Brethren, Dunkers, Amish, Plymouth Brethren, Go-Preachers, Mennonites, Christadelphians, etc., but they would include the pietistic sects and other uninhibited groups who claim to follow the Holy Spirit whithersoever He leads them. These also appeal to Bible texts; they are such as the Pentecostal Groups and Assemblies of God, those commonly known as Holy Jumpers, the Latter Rain Movement, International Church of the Four Square Gospel, Apostolic Overcoming Holy Church, Father Divine's Peace Mission, the Temple of Yahweh, the Black Jews, etc.

All of these are an embarrassment and a despair to liberal Protestants, and they speak of them as the "lunatic fringe." Nevertheless, the liberals stake their hopes on three great churches which in their beginnings were strictly Calvinistic, and these are the English Baptists, Congregationalists and Presbyterians. Upon these three groups, as the liberals see it, the future of Prot-

estantism in this country depends. All came originally from the British Isles, chiefly England and Scotland. All of them subscribed in their early history to a strict and common rule of faith called the Westminster Confession, which was quite thoroughly and baldly the teaching of John Calvin. Today, in this country, all three, in varying degrees, have rejected Calvin, and admitted liberal developments.

The English Baptists, like all other Baptists, got their name because they baptized all adults even though they had already been baptized as infants; they in fact discounted the baptism of babies as useless. Beyond this, what has always distinguished the English Baptists is a belligerent and obstreperous independence, and a tradition of protesting against any and all movements, which they never intended to join in the first place.

When the English government in its folly tried to enforce a common liturgical worship on these sects, called "non-conforming" because they would have no part of the state religion, the Baptists reacted by quoting a text of the Bible: "Come ye out and be separate." They have been known since as "come ye outers," and a cardinal tenet of their faith has remained separation of Church and state.

The Baptist brought to this country a tenacious knowledge of the Bible, and he took over the southland and made it the "Bible-belt." It is the secret hope of many protestant liberals that this Bible-quoting breed, fiercely loyal to his individual congregation, and suspicious of any world-wide movement, would stay away from any and all religious conventions, such as that at Evanston.

Nevertheless, as one travels north, the Baptist congregations are more and

more liberal and secularized until we reach New York City. Here liberalism won its great victory over fundamentalism among the Baptists, for here, in the magnificent Riverside church, the great Baptist liberal preacher, Harry Emerson Fosdick, came and saw and conquered. The Baptists are the most numerous of Protestant sects in this country.

If the Baptists are most numerous, the Congregationalists are the most glamorous. Every schoolboy knows their history, for they were the Puritans of New England. In England they protested against popery, but did not go so far as the Baptists in separating themselves from the authority of the state. Instead they purified their churches of all liturgical mummary and papist frills. They threw out the altar, all statues and pictures, harmonious music as well as the organ, the minister's robes and almost all prayer until their churches became plain meeting houses.

When they came to New England they set up their Zions in the wilderness, and the chill wind of puritanism still blows over its hills and valleys. A huge revival called the Great Awakening helped preserve a rigid Calvinistic observance for more than a century, but then, like the wonderful one horse shay, it fell apart all at once. The congregational meeting house in any New England town is still the most picturesque piece of scenery. There is service and Sunday school each sabbath, but the congregation varies with the weather, and like as not, is made up of Methodists, Baptists and Episcopalians as well as Congregationalists, and may be served by such a noted secularist as Paul Blanshard, who is accepted as a Congregational minister. There is indeed little of Calvinism or even fundamen-

talism left in the descendants of the Puritans, and the Congregationalist today is an outright liberal.

Yet the most liberal of these three Calvinistic groups is the Presbyterians, and they represent also the wealthiest and most influential element. Scotch by origin, the Presbyterians originally were even more dour and rigid in their Calvinism than the Puritans. Theirs was a joyless religion, but they were consoled by the thought that they were God's elect, sure of escaping hell.

On the other hand, they thought of material prosperity as a sign of God's favor, and when they came to this country, most of them seized the opportunity of proving to themselves that they were blessed by God. By a strange irony, it was this same wealth that brought about their rejection of strict Calvinism.

It is true, Presbyterians will give lip service to the Westminster Confession. But in the year 1903, the Presbyterian Church in the United States published an interpretation of this Confession in which Calvin's essential teachings were denied. Writing about his Church in *Look*, Dr. John Sutherland Bonnell says: "Most Presbyterians do not believe in a material heaven or hell." For a follower of Calvin to affirm this would have meant burning at the stake in Calvin's days.

Another great Biblical group upon which the liberals pin their hopes is that of the Methodists. Methodism began as a great revival movement in England, the work of one man, John Wesley. If it survives today, it is because Wesley had a genius not only for preaching but for organizing.

The Methodists are not Calvinists, and Wesley, an ordained pastor of the Church of England, never meant to leave that Church or found a new one. Yet he preached chiefly among the

poor of non-conformist England. His gospel was that of the experience of salvation, a form of pietism. His chief success was in inspiring other revivalists to go forth as evangelists, and though he was not a bishop in his own Church, this did not prevent him from ordaining these revivalists and sending them as Methodist ministers to the United States.

Methodist revivalism was the faith that followed the frontiersmen in their trek across our nation, but today its fires have burned low. There is no John Wesley, and there are few if any frontier preachers. Its gospel today is not the salvation of Wesley, but that of social works in a kingdom of this world. It has become a bourgeois sect, and the misguided direction of its present tendencies was recently exposed in a very active Methodist pink fringe.

Finally we come to the out and out liberal sects, of which the most typical is Unitarianism. If the Unitarians have a rule of faith, it is this, that they believe in at most one God. The Unitarians began in this country with Ralph Waldo Emerson as a reaction against the puritanism of the Protestant religion as lived in Calvinist Boston. Thomas Jefferson foretold that all Protestants would one day be Unitarians. If the prophecy remains unfulfilled, it is not so much because of doctrinal impediments as it is because the sect has been described as standing for the Fatherhood of God, the Brotherhood of Man, and the Neighborhood of Boston.

With Unitarianism may be grouped certain other liberal sects which have this in common: lack of an intelligible rule of faith. Such a sect is Christian Science, best known of all of them. But there are many others; the Unity School of Christianity, for example,

and the Biosophical Institute, Ethical Culture, Psychiana, Institute of Mentalphysics, Swedenborgians, Theosophists, Vedanta Society, etc.

Sincere Protestants of all denominations at times long for unity; at every convention such as the meeting in Evanston it is the much talked about goal. But what can a Catholic think of this attempt at unity without a rule of faith? While he must certainly applaud the yearning to heal the scandal of a divided Christendom, he feels it is doomed to bring about only greater disunity, and to highlight the very cause of disunion among Christians.

"Men are beginning to understand," wrote Orestes Brownson, "that Protestantism is not a positive religion. It serves the purpose of criticism and destruction, but it cannot meet the needs of the soul, or erect the temple in which the human race may assemble to worship in concord and peace."

"Keep the deposit of the faith which I have committed to you," St. Paul wrote to Timothy. For him and indeed for all primitive Christians the faith was a deposit to be zealously guarded. It was a sacred trust, consisting of truths revealed by God for the salvation of all men. This deposit could suffer no subtraction, nor might the Church add anything to it. It was zealously preserved in the early Church, and passed down to later generations, and this passing down of the deposit of faith is called divine tradition.

Within a century, however, the Church was inspired by the Holy Spirit to produce a written record of the deposit of faith. This record was known as the New Testament, and if it was not exhaustive, nevertheless, when taken with Tradition, it formed an infallible rule of faith.

Until the experiment of Protestantism, it did not occur to Christians that

this rule of faith could be sustained apart from the authority of the Catholic Church which had been commissioned by Christ to guard and teach it. To attempt this division was eventually the motivating force in the Protestant revolt. It was an experiment doomed to failure from the start, and the proof that no rule of faith apart from the authority of the Church can be adequate is clearly seen in the disunity of Christendom outside the Catholic Church.

Liberal Protestants are consistent when they say that, having abandoned the authority of the Catholic Church, Protestantism may not take its stand

on the Bible alone or any creeds as rules of faith, for these derive whatever authority they have only from the Catholic Church. They conclude that Protestantism must inevitably evolve into a creedless religion with no fixed beliefs whatsoever.

May we piously hope that some not so far advanced into the mist and fog of religious liberalism will retrace their steps and come back to the Church which is the "pillar and ground of truth." Here is the only basis for that unity which Christ prayed for at the Last Supper, and which mankind, by its sins, has lost.

The Pope as a Child

Pope Pius XII composed this special Prayer for Peace to be said by the children of the world on May 23rd.

Dear Jesus: You were once a little child like us, and we are told that You loved to have little children around You. And so we, the children of all nations of the world, come now to offer You our thanks, and to raise to You our prayer for peace.

You wish to be with us at all times and in every place. Make of our hearts Your dwelling, Your altar and Your throne. Grant that we may all become one great family, united under Your protection and in Your love. Keep far from everyone, young and old, selfish thoughts and deeds, which separate the sons of Our Father in Heaven from one another and from You. Let Your grace be for us all a shield against Your enemies and those of Your Father. Forgive them, Lord, for they know not what they do. If men, by Your help, love one another, there will be true peace in the world, and we children shall be able to live free from fear of the horrors of a new war.

We beg your Immaculate Mother Mary, who is also our Mother, to offer You this prayer of ours for peace, for then surely You will grant our petition. Thank You, dear Jesus. Amen.

Point of View

This interesting lesson on communism is presented in *Mission Magazine*. A child in a communist country asked his school teacher:

"What is the main difference between communism and capitalism?"

"In capitalistic countries gold is the most treasured commodity," explained the teacher. "In the United States, all the gold is locked up in a fort. Here, human beings are the most precious things we have and we pay no attention to gold."

"I understand," said the boy, "in the United States it is gold that is locked up. Here, it is the people."

For Non-Catholics Only

Francis M. Louis

Forbidden Movies

Objection: I think the Catholic church has a lot of nerve in using the Legion of Decency to forbid people to attend certain movies. In St. Louis, because a certain theatre was showing a certain movie, the archbishop even forbade Catholics for a time to attend that theatre. Isn't that being narrow-minded and intolerant?

Answer: There are two considerations in this objection which it is important to keep separate.

First of all, it should be pointed out that the Legion of Decency is not a direct act of censorship by the Church. The Legion is made up of millions of Catholics (and some others) who have voluntarily pledged themselves to stay away from objectionable movies. Each new movie is reviewed by a responsible and qualified group of laymen and women, and given a listing, which depends on how the movie measures up to certain fundamental standards of decency and morality. Those who take the pledge of the Legion naturally assert their willingness to follow the recommendations thus made.

Now while it is true that the Catholic church sponsored and encouraged the Legion of Decency, it is not true that this is something which they foisted or in any way forced on their people. As a matter of fact, the idea of the Legion came in the first place from lay people who were increasingly disgusted with the indecency of many films, and the immorality they blatantly advertised and endorsed. That the movies a couple of decades ago needed a clean-up can scarcely be denied by anyone who admits the difference between right and wrong.

As for the special instance of censorship referred to by our objector, it concerns the Howard Hughes film starring Jane Russell called "The French Line." This picture had not only failed to secure the approval of the Legion of Decency reviewing board, but Hollywood's own self-regulatory board of censorship, the Breen office, had refused to give it the seal of approval.

The reviews of the movie, in Catholic and secular press alike, were unanimous in declaring that the picture was a first class stinkeroo, both artistically and morally, and that certain dance sequences went beyond the limits of suggestiveness of anything previously attempted by Hollywood. There is reason to believe that the producers of this picture have been making a deliberate effort to break the back of all censorship, within movie circles and without it.

In the interests of common morality, Archbishop Ritter felt it to be his duty to warn Catholics that the movie was a source of serious danger to any average viewer. As for the theatre-owner who had so little regard for public decency, certainly by that fact he forfeited his right to public confidence or patronage.

Happenings in Rome

Monthly round-up of significant events in the capital of Christendom.

Christopher D. McEnniry

The Pope and Television:

When finally eight European nations were linked together in one television system, they asked the Pope to present the first program. He spoke to each in his own language. In English he said:

"Perhaps one might here call special attention to the desire of a television audience to see reflected on the screen some of its own deepest aspirations, its ideal of human brotherhood, of justice and peace, its love of family and country. . . . We are thinking in particular of those of you whom sickness or infirmity confines to your homes and who like to find the consolation they need more than others by being present in spirit at religious ceremonies and uniting their prayer to that of the Church. From now on television, better than radio, will bring them into the sanctuary. This of course will not take the place of being present actually and in person at religious rites, but at least it will help to create the atmosphere of reverence and recollection that surrounds liturgical functions, and it will bring the audience to share the fervent prayer of faith and adoration that rises heavenwards from a gathering of the faithful.

"May this first international program that brings together eight nations of Western Europe, be at once a symbol and a promise. Symbol it is of union among the Nations, and in one respect, to a degree, it initiates that union. For must not knowledge go before appreciation and esteem? Let the

European nations then learn to know each other better; let them be happy and proud to display the national beauties of their countries, and their cultural riches; let them open to others the deeper feelings of their spirit and their sincere desire for understanding and cooperation . . . a renewed ambition will be stirred to contribute something to the world community for the common good. Such is Our hope."

Colombia and St. Pius X:

Presidential Proclamation: "The President of Colombia, in virtue of his legal powers and bearing in mind that it is right and proper for a government that is Christian and democratic to interpret and encourage the basic principles upon which the religion and morality of the people are grounded, and further, bearing in mind that Pope Pius X, as Supreme Shepherd of the Church, manifested a special love of predilection and fatherly solicitude for the Colombian Republic, I do hereby decree:

- 1) That the National Government celebrate with the highest exultation the elevation to the honors of the altar of His Holiness Pius X, head of the Catholic Church in this our century.
- 2) That a portrait in oil of His Holiness Pius X be hung in the Ministry of National Education.
- 3) That the Columbian Government and people show their homage to His Holiness Pius X on the eve of his canonization by flying the national flag in every part of the country.

4) That manuscript copies of this decree be presented to our Cardinal Primate and to the Papal Nunzio to Colombia.

Given at Bogota, Colombia. Gustavo Rojas Pinilla, President."

Official Guests:

Citizens of every country in the world were present at the canonization of St. Pius X, but France, Italy, Spain, Colombia, Portugal and Ireland sent extraordinary diplomatic missions to take official part in the functions. The Pope was induced to rest and delegate to his two Secretaries of State, Monsignor Montini and Monsignor Tardini, the office of receiving all the members of these diplomatic missions in a cordial and familiar audience in their own apartments. The Secretaries gave, in the Pope's name, to each guest, a newly coined medal. One side shows the first medal coined by Pius X after his election to the Pontificate, the other side shows the scene of his canonization.

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Assisi's Honors:

The venerable Church of St. Francis in Assisi, where rests the body of "The Little Poor Man," has just concluded a glorious centenary celebration. The Pope took this occasion to confirm the great privilege it has enjoyed for centuries: it is a patriarchal basilica in the same high sense as the patriarchal basilicas of Rome itself; the main altar in the upper and lower church is a papal altar where nobody but the Pope may say Mass without a special indult; a papal throne is to stand forever in the upper and lower church.

Pope Pius XII likewise exhorted the Sons of St. Francis to love and keep the rule that he gave them and to follow the example he set them.

New Patron For Peasants:

"For us Filipinos," the President of the Philippine Islands wrote in an official letter to the Pope, "this event (the canonization of St. Pius) has a twofold signification. First, as a Catholic nation we participate in the universal joy on seeing raised to the honor of the altar Him who dedicated his Pontificate to the restoration of all things in Christ. Secondly, the canonization of this humble peasant Pope spurs on our government and our people to ever greater efforts to carry out our program for raising the standard of living for the poor in our country districts.

"Our people can look confidently to St. Pius X, who had so much at heart the welfare of all, but especially of the working classes, as their special friend and intercessor in heaven."

St. Peter's Thronged:

Shortly after the body of St. Pius X was borne in triumph to St. Peter's, after being exposed to the veneration of the faithful in the Basilica of St. Mary Major, the devotion of the Forty Hours was held in St. Peter's. It was comforting to see that the constant stream of worshippers coming to adore Jesus exposed on the altar was greater than ever before. After paying their homage to the Blessed Sacrament, they instinctively turned their steps towards the side altar where rest the sacred remains of St. Pius X, the Pope of the Blessed Sacrament.

Statesman Honored:

Luigi Einaudi, President of the Italian Republic, received a present for his eightieth birthday. The Pope conferred upon him the high decoration of the "Supreme Order of Christ."

The presentation was made during a solemn ceremony, in the presence of

the highest dignitaries of Church and State, at the Presidential Palace on the Quirinal Hill. In the accompanying letter the Pope referred, not only to the outstanding character of the President, but also to the merits of the Republic which he heads — its loyalty to the treaty with the Vatican, its glory in having given to the world St. Pius X, as well as the other Italian saints recently canonized, in which canonizations the President had taken an official part.

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New Martyrs:

Thus-Hoa, in Vietnam, is a village of 3,000 Catholics. It was shelled by the communists. The large church, with its beautiful tower, and the rectory were in large part destroyed. There were two young native priests. One was killed and his body thrown into the common trench; the other was carried away into captivity. The soldiers broke open the tabernacle, ate, amid lewd jokes, part of the sacred Hosts, threw the rest on the pavement and trampled upon them shouting to the Christians: "Hey, look, there is your God."

These brave Christians know how to suffer for their faith. A century ago twenty-seven of their ancestors shed their blood for Christ, and are honored as martyrs.

•

Friends:

On the occasion of the eighth anniversary of the foundation of the Italian Republic a military review was staged on the Via dei Fori Imperiali. When the President of the Republic caught sight of the two American Generals Clark and Fechteler on the diplomatic stand, he invited them to come and sit beside him on the Presidential stand.

American in Ireland:

Our fellow-American, Archbishop Gerard O'Hara, papal nuncio to the Republic of Ireland, was invited by Bishop Brown, of Galway, to visit that diocese. There he inaugurated the new school of the Brothers of St. Patrick and the new hospital of the Blue Nuns. The National University of Galway invited him to its halls of learning for a solemn reception. The municipal council conferred upon him the honorary citizenship of the city. He then accompanied Bishop Brown on a tour through that historic and picturesque diocese on the "Wester Sea." Everywhere the people manifested their deep devotion to the Pope by according an enthusiastic welcome to his Nunzio.

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Stockpiling Power:

The members of the Pope's army have no hydrogen bombs, but they have been stockpiling a weapon far more efficacious: they all spent four days in a monastery making a retreat of prayer and silence.

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St. Pius X Triduum:

During the three days that the body of St. Pius X rested before the pontifical altar in St. Mary Major the continuous flow of devout worshippers was so great that many had to leave without entering the great basilica. Solemn Masses were celebrated by the highest ecclesiastical dignitaries, sermons preached by the most celebrated pulpit orators. The triduum ended with a night of "Eucharistic Watch." Schedule: 10:00 P. M.: Hymns and prayers to the Most Blessed Sacrament. 11:00 P. M.: Preached holy hour. 12:00 midnight: Mass with General Communion, followed by chanting of Te Deum and Benediction.

Sideglances

By the Bystander

A close study of the great encyclical of Pope Pius XII, *Fulgens Corona*, through which he announced the dedication of the year 1954 to the Mother of God, reveals the fact that the Pope offers remedies for the three great diseases that afflict mankind today. He does not name these diseases in so many words, but thoughtful readers of the encyclical will find them clearly indicated and clearly prescribed for in the Holy Father's words. Because October is dedicated to the Mother of God especially by its historic insistence on the recitation of the rosary, it is a good time to try to deepen one's perspective in regard to devotion to Mary. Pope Pius XII makes this possible and easy. His letter manifests no compromise with the spirit of the times; it contains no hint of fear of what scoffers against Catholic devotion to Mary may think or say. It forthrightly presents a summary of just how this devotion can cure the major sicknesses of individuals and society.

The first great disease of the age is the one that affects so many men's minds. It shows itself in two ways; first, in the fact that many men, and not only simple and uneducated men, but finely schooled and commonly considered "learned" men, have lost all confidence in the ability of their minds to be certain of any truth; and second, in the fact that they deny that there are any truths worth being certain about. The disease has various stages or degrees of virulence. The worst afflicted are the out-and-out skeptics, who hold simply that no man can have certain knowledge of anything, either material or spiritual. (They are quite certain of this, so not even a

skeptic is one hundred per cent skeptic.) Almost as badly infected are the agnostics, who maintain that man's mind can grasp truths about material things, but can know nothing as certain about any spiritual thing, such as religion, morality, a soul, God, heaven and hell. Then there are those who talk about religion as something real and something that can be known, but who limit it to a purely natural plane; it is a religion that comes out of their own mind and recognizes no directive or revelation given by God.

For this disease of the mind, Pope Pius XII offers the remedy of the certain truths that God has revealed to mankind, of which Mary's place in history and in revelation are an inspiring reminder. Her immaculate conception is a reminder to all men that they belong to a fallen race, a race that fell through the sin of its first parents. Mary alone was immaculately conceived, but only through the merits of the same Christ through Whom all other human beings are to be redeemed and saved from sin. Secondly, Mary's place in history is a reminder to all men that they have actually been redeemed, because it was to her that the angel said: "You shall conceive and bear a Son; and you shall call His name Jesus. He shall be great and shall be called the Son of the Most High. And of His kingdom there shall be no end." Thirdly, Mary's immaculateness is a reminder of the truth that redemption through Christ means not only escape from the penalties of sin, but transformation and elevation of nature even unto participation in the nature of God. These three truths, that human nature is fallen, that it has been redeemed by Christ, that in accepting Christ's redemption it can live in and with and by God, the Pope thrusts before the eyes and the minds of all the world. He asks that Catholics continually ponder them, show by their lives their certainty concerning them, and speak of them to the confused, doubting, purposeless people around them.

The second great disease of the age is a disease of the will. This disease breeds in secularism and issues in immorality of every kind. In so many words the Pope says: "Once hope and expectation of eternal reward are lost through these fallacious doctrines (cited above) men will greedily and without restraint seek the things of earth." In so doing they will permit themselves to be curbed by no eternal laws laid down by God. That is why so many crimes against the natural and eternal law of God have become commonplace today; birth-control, infidelity, marriage after divorce, because men and women seek vainly to make marriage-joys an end in themselves; greed, injustice, corruption and graft, because men and women feel that they must pile up as much material wealth as possible regardless of the rights of others; hatred, revenge, ultra-nationalism, race-prejudice, because they accept no measure of action above or beyond their own selfish feelings. To this disease of the will, which breeds in secularism and erupts in immorality, the Holy Father presents the ideal of the immaculate Virgin Mary. Her sinlessness was one way in which God chose to show all men and women what would be best for them, most conductive to their happiness in this world and in the next. The Pope asks that her virtues be pondered, admired, imitated, preached in season and out of season. To want to be like Mary is to begin to be cured of secularism and immorality.

The third great disease of the age is a disease of the heart. This is the disease of despair. It is the inevitable result of trying to make a paradise out of this world. In America especially, the signs of despair are many. There are the countless mental break-

downs that people suffer as a result of having innumerable luxuries within their grasp and at the same time living under a pall of fear; fear of disease, fear of death, fear of communism, fear of atomic war, fear of depression. There are the hundreds of thousands of alcoholics who seek relief from their sense of failure to get what they want out of life by paralyzing their minds and wills in drink. There are the uncounted divorcees turned into something like prostitutes because they roam about trying to make conquests over men to compensate for their failure to hold the man they married. There are the many ordinary men and women whose lives are filled with worries and complexes and frustrations. The Holy Father presents the immaculate Mother of God as the remedy for despair in all its forms. She is the symbol of hope for the world. She is the powerful intercessor with her Son, who can win the grace of tranquility and peace for those who pray to her. She is the one through whose powerful prayers sinners can be converted and wars averted. So the Holy Father begs the Catholic world to look to her, to pray to her, to meditate on the wonderful peace she knew, in order that its secret may be made available to all mankind.

Thus, Mary, the mother of Christ, offers to the modern world the cure for all that ails it. She is the reminder of truths that the human mind can grasp and believe about human nature and human destiny; she is the model of the virtues and the adornments of grace that lead to peace on earth and happiness in heaven. She is the hope of a hopeless world, the cure for despair, the refuge of the homeless and storm-tossed and disinherited generations of mankind.

Than drinking and driving
There's nothing worse
It's putting the quart
Before the hearse.

Supervision

Catholic Anecdotes

Call From An Angel

A Benedictine missionary, Father Matthew, had ridden the Ozark trails in Arkansas for the greater part of his long life. One night he unsaddled his mule and prepared to sleep under the stars as he often did in the mountains. While tethering his animal he noticed a light shining through the trees and thought that a new settler must have arrived. He remounted quickly and rode off in the direction of the light to accept the hospitality which he was sure would be offered him.

He rode for hours and the light kept at an even distance in front of him. It was not until the morning sun was breaking over the hills that he reached the cabin. He had ridden twenty miles, yet the light had seemed always about a hundred yards ahead.

The cabin was deserted when he entered, and there was no light inside, but he could hear a low moaning, which seemed to come from a neighboring pine grove, and there Father Matthew found the settler, pinned beneath a tree that had veered as he felled it.

With a shovel and an axe, he freed the pinioned man and brought him back to the cabin. When he was able to talk, the settler asked the priest how he had happened to be on that remote trail. Father Matthew replied:

"Your guardian angel came for me."

High Cost of Converts

Converts are not so easy to come by in Formosa, but the "hardest" convert ever made by Father Michael O'Connor was the result of an accident in the village of Tienchung.

The priest was returning from one

of his mission trips when a woman carrying a heavy hoe jaywalked across the road in front of his motorcycle. After that all went black until he woke up in the soft mud of a rice field at one side of the road.

Father O'Connor crawled back to see how badly the woman was injured and then stumbled along for a half-mile to the mission for help. He spent the next two weeks in the hospital recovering from various bruises and cuts, two black eyes and road burns. The woman got off a bit easier, with only four days in the hospital.

"She attends the services regularly in our little Catholic church these days," says Father O'Connor, "but that's the hard way to make a convert, and I don't really recommend such procedure."

Good Enough

"Welcome, Padre! We've been waiting many years for you." It was the first visit of Father Robert Lee, Maryknoll missioner to the tiny village of Santa Cruz Chico, hidden in the Yucatan jungle of Mexico. The man who had greeted the priest was Pacheco, who continued:

"We want you to say Mass and recite the rosary in our village."

These words reminded Father Lee of the extra rosaries in his saddle bags.

"Does anyone need a new pair of beads?" he asked.

"Well, yes and no," replied Pacheco. "The last priest who came here gave us our rosaries. Since they wore out, we have been using our old ones."

Pacheco reached into his pocket and brought out his old rosary: ten kernels of corn.

Pointed Paragraphs



A Good Saint To Know

On October sixteenth members of the Redemptorist congregation the world over celebrate the feast of one who became a saint by faithfully following the rule of that same congregation. We refer to St. Gerard Majella, humble Italian lay-brother, who died, acclaimed as a wonder-worker, in the year 1755.

God, who delights in exalting the truly humble, quite apparently has given to St. Gerard a power of intercession far beyond his immediate circle of confreres and countrymen. That power, by the providence of God, seems to be especially effective in three directions, or in favor of three special classes of people.

St. Gerard is known as a patron of workingmen. There is good reason for this: he himself knew what it was to toil for a living. He practiced the trade of a tailor for some years in the world, and in the congregation was a model of application in whatever tasks were entrusted to him. It happened therefore that soon after his death, first in Italy, then in other countries, St. Gerard came to be known as the special helper of laboring men and their families.

Then also St. Gerard is hailed as patron of a good confession.

Again, there is sufficient reason for this from an episode in his life which clearly manifested his heroic virtue. Falsely accused of a great crime, he bore the accusation with humble silence, even though thereby he had to suffer great humiliation and grave pun-

ishment. After that, he was able to read sinners' hearts, and to tell them that they needed a good confession.

Humility, sincerity, and true sorrow are necessary qualities of a good confession, and St. Gerard has special power, it would appear, to help those who need courage and confidence in order to make their confession well.

Lastly, St. Gerard is known as the patron of mothers. One might indeed say that this specialty seems to be his favorite, and his reputation as a good, powerful friend of worried, sick pregnant mothers is becoming increasingly known on all sides.

Why a humble lay-brother should be, as it were, assigned to this particular intercessory department by God is one of the secrets of God's providence. But that St. Gerard has special power is a fact we are in a position to verify at first hand.

At Liguori, Missouri, where **THE LIGUORIAN** is published, there is also to be found the League of St. Gerard, organized as a means of spreading information about the saint, and uniting together mothers and all others interested in defending the ideals of motherhood against the forces of anti-life. Into the office of the League each month come hundreds of letters, many of which detail remarkable favors received through the intercession of St. Gerard, such as the gift of a child after fifteen or more years of childless marriage, or the safe delivery of an RH factor baby.

Those interested in the League are invited to write for further information, free medals and prayer-leaflets.

Redemptorists are proud of St. Gerard, one of their own, and we at Liguori consider it a privilege to do what we can to make him better known and loved.

October And The Rosary

It may very well happen that the month of October will be the deciding month on whether or not the world is to have peace in our day.

When the Blessed Virgin appeared to the children at Fatima, she told them (and all mankind through them) that two things were necessary if peace was to be established.

First, reparation had to be made for the innumerable sins committed constantly by those who preferred their own will to the will of God. This reparation could be accomplished by means of penance, self-sacrifice and strict adherence to the commandments of God and the laws of the Church.

Secondly, a program of prayer had to be established. People were bound to pray more, much more than they ever prayed before. Prayer was the guarantee not only of personal salvation but also of the salvation of nations and of the countless lives that would be broken and destroyed if the nations refused or found it impossible to live in amity with one another.

The form of prayer that Mary suggested was the rosary. She had a rosary in her hands each time she appeared to the children. And she advised them (and again all the world through them) to say the rosary as often as they could, but certainly at least on the first Saturday of each month of the year.

The Old Testament has proved that God on more than one occasion spared the human race from a destruction He had already planned when He found a sufficient number of people who were willing to pray and to obey His commands.

What is a *sufficient* number of praying people in our present emergency of world unrest and cold war to make peace a reality? No one knows except

God and very likely God's mother. All that we know is this — if *enough* people recite the rosary fervently and regularly, God's punishing hand of justice will be changed into a caressing hand of mercy.

October should be the month when all Christian families recite the rosary in common, and that, each day of the month. If the members of Christian families refuse to do so because they are too busy or because they are not interested, they shall have no one to blame but themselves if peace does not come in our day and if they become the victims of a world catastrophe that so easily they might have prevented.

Poor Advice For Parents

In one of his recent syndicated columns Dr. George Crane, the well-known psychologist, had some interesting remarks about the effect of bad movies on children. That the influence of such movies is harmful, Dr. Crane was quick to admit; what he was concerned with is how to counteract the harm.

Referring to his own children to illustrate his personal technique, Dr. Crane confessed that he does not forbid his children to attend such questionable movies. They are permitted to attend, but only on the condition that they promise to be present at Sunday School the following week. In addition, the good doctor went on, "Mrs. Crane and I try to counteract the effect of such movies by the good example we set the children at home."

Now Dr. Crane has a wide circle of readers, and often his advice (based largely on a somewhat watered down ethical code) is salutary and shrewd. But in this case his solution to a pressing problem will, we hardly think, bear logical scrutiny.

First of all, if parents, acting with good reason, regard a movie as objec-

tionable, certainly they have a duty to forbid their children to attend it. Dr. Crane would perhaps object that such a prohibition might set up an inhibition in the child's mind. Inhibitions, we submit, are not such terrible things as psychologists sometimes make them out to be.

If a small child asks for a sharp razor to play with, the parents do not hesitate to refuse. If this makes the child inhibited toward sharp razors, so much the better. Parents don't worry about inhibitions in such a situation; they refuse the request, and that is the end of it.

But if a movie is bad in the sense of morally twisted in the philosophy of life it condones, such a movie can do infinitely more harm to a child than a sharp razor. Whether children understand it or not, it is the duty of parents in such a case to keep their children away from such a film.

"We permit the children to attend such movies," says Dr. Crane, "if they promise to attend Sunday School that week." Great heavens! Can the good man be serious? Is attendance at Sunday School supposed to be a club that children can hold over parents' heads? We honestly pity the poor Sunday School teacher who must handle Dr. Crane's children, and especially if there are other children operating under the same parental code. It is as if these parents say to such a teacher: "Our children are wilful and insist on having their own way; we profess that we can't do anything with them, but after all, to show them right and wrong is your department. You have them for an hour on Sunday, and we expect you to make up during that time for any deficiencies of ours during the week."

Certainly Dr. Crane is to be commended on the good example which, he states, he and his wife try to set.

Good example is essential. But equally essential is parental discipline. Perhaps the word has lost its meaning for him. If so, we predict that his children sooner or later are going to give him cause to regret it.

Why Soldiers Go Wrong

We continue to hear reports of the difficulty experienced by our young service men, especially those stationed in foreign countries, in leading moral lives.

Of course there can be exaggeration in the stories. Passed on, as they are, from tongue to tongue, they gather an unsavory moisture as they move along that they did not possess at the start.

Undoubtedly there are thousands of young men who are leading lives just as good as the lives they led at home before they were called into the service. Every chaplain will confirm this statement. Some young men have even become better as a result of their being thrown almost entirely on their own.

But there are other thousands who are succumbing to temptation, who look upon the passes issued to them as opportunities for immorality and licentiousness, and who neglect entirely the religious obligations that bind men no matter what the circumstances under which they live.

Why is this? Why must a term of duty in the army or navy or air force tear down everything that is decent in the heart and mind and soul of a young man? What causes the man in uniform to go to pieces?

The services themselves are not to be blamed. Commanding officers in practically every instance prefer a unit made up of self-disciplined and moral men to one that is made up of men possessing no self-control, no moral fiber, no powers of resistance to that which is evil. A soldier who can con-

quer himself is definitely better equipped to conquer the enemy. Physical bravery is an outgrowth of moral bravery.

The cause of the phenomenon of this spiritual collapse must be traced back to the home. Even many Catholic parents are indoctrinated with the secularism of the age. Religion is for church and not for living. The advantages of time are superior to the advantages of eternity. An invalid marriage of love is better than a valid marriage of incompatibility. An education with no religion is better than an education with religion if the former offers greater social advantages and demands less sacrifice than the latter.

If these are the convictions of the parents, the children are bound to be tainted. No wonder, then, that when the children are on their own, they do not know how to manage themselves.

Parents who complain about the mistakes made by their sons in the service as though the service were responsible might do well if they looked to themselves. In ninety-nine cases out of a hundred, when children are properly brought up, these children do not bring disgrace upon themselves or their families. And they are a credit to their Church and to their country.

Misunderstanding the Saints

A recent issue of *Holiday* contained an interesting discussion by Clifton Fadiman, who contributes regularly to that periodical, on the subject of great conversationalists of history.

Mr. Fadiman, in his customary polished and urbane manner, ventured to settle on what choice he would make if it were granted him to spend an evening in conversation with a select few of the great men of the past.

With a great deal of wit and engaging candor, he gave his reasons for

rejecting this one and choosing that other; what interested us particularly was a remark he made in passing about the saints. A saint's name came to his mind (St. Thomas More, we believe) as being noted for his conversational gifts, but Mr. Fadiman promptly dismissed St. Thomas and indeed all saints with the remark: "Saints are too inward."

The sentence is a revealing one, and indicates, it seems to us, that Mr. Fadiman, for all his knowledge of books and nature, is the victim of a popular misconception of what sanctity is, and what kind of people are the saints.

His notion seems to be derived from the "plaster-cast, eyes-rolled-up-to-heaven" representation of sanctity such as is typified by a great part of our ecclesiastical statuary. These statues which portray the saints as sweet, ethereal beings continually in ecstasy, do a great disservice to the very persons they are meant to represent, since they make it seem as if the saints were not ordinary human beings at all, and had no contact with the flesh and blood problems and difficulties encountered by the average man.

Stemming from this misconception, of course, is the further idea, reflected in Mr. Fadiman's statement that sanctity forces its owners into a kind of mold whereby they are all given the identical characteristics, one of which is that in conversation, they are too "inward." This means, presumably, that they walk about solemnly and seriously; their aspect is grave and profound; they prefer to converse only on such subjects as death, heaven and hell, doubtless fondling a skull in their hands as they do so.

The main thing to be noticed about this concept of a saint is that it is

entirely untrue. Saints exhibit as many differences of temperament and character as other people. Some were silent by nature, some were voluble; some were good conversationalists, some were poor. All were motivated, of course, primarily and completely by love of God, but far from being a detriment, this was the means by which their natural gifts reached the highest possible development. Perhaps the "inwardness" of a saint would be much more interesting than Mr. Fadiman supposes.

The Coward's Castle

It is a weak and shameful deed for a man (or a woman) to write an insulting letter to an individual or to the editor of a magazine, and to refuse to append his (or her) name or even city to the end of the letter. It has been said that the unsigned letter is the coward's castle. In some instances there is more than a little bit of truth in the saying.

Practically all the insulting, unsigned letters that come to THE LIGUORIAN are filled with charges against the writings, or against a particular writing, of the authors of the magazine, that can easily be answered if only there were a way in which the name and address of the critic could be discovered.

Why do people write such letters? Why are they afraid to sign their name and give their address? There are many reasons.

The first reason is that he who writes the letter is not quite sure of his facts. If he were sure of them, why should he be reluctant to let himself be known? He does not want to be proved wrong. His mind is made up. And nobody is going to be given a chance to show him that his mind is made up wrong.

Other anonymous letter writers are ashamed of the things they put down

on paper. There is an inner compulsion — bitterness perhaps, or cynicism, or just a sour disposition — that forces them in a sense to take out after somebody and tear him to pieces. But they feel shame in giving in to the compulsion. And so they hide behind the defense mechanism of the unsigned letter.

These are the people who, when at a meeting, are asked if they have any objections against the proposals suggested, remain strangely silent. But afterwards their tongues are like the tongues of serpents as they dart out this way and that against everything that was said and against everybody that said anything.

The third reason is prejudice. Many of THE LIGUORIAN's anonymous letters are from people who do not agree with the teachings of the Catholic Church as propounded in THE LIGUORIAN. It makes them see red when any mention is made of the Blessed Virgin Mary, or of the necessity of good works, or of the Holy Father. They write letters sometimes that almost burn the paper on which they are written. One would be led to believe that Catholics were one and all hypocrites.

Of course, these people feel cheap about their prejudice. They know that they have never made a study of the Catholic religion. Therefore, they are not in a position to judge whether or not the Catholic religion is true or false. They know (at least subconsciously) that they are prejudiced by the very fact that they have taken all their information on Catholic teachings from the enemies of the Catholic Church. Can such information be good information?

Whatever the reason for the unsigned letter, the practice is a mean and miserable one, and not worthy of the real gentleman or lady.



Liguorian



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST

CHAPTER II

CHARITY IS KIND

The spirit of meekness is peculiar to God. Hence it is that a soul that loves God, also loves those whom God loves, that is, her neighbor, eagerly seeking every occasion of helping, consoling and making all as happy as possible. St. Francis de Sales, the master and model of holy meekness, says: "Humble meekness is the virtue of virtues, which God has so much recommended to us. Therefore we should endeavor to practice it always and in all things." The saint gives us the following rule: "What you see can be done with love, do it; and what you see cannot be done without offence, leave it undone." He means, when it can be omitted without offending God, for an offence against God must always, and as quickly as possible, be prevented by him who is bound to prevent it.

This meekness should be particularly observed toward the poor, who, because of their poverty, are often harshly treated by men. It should also be especially practiced towards the sick who are suffering under infirmities, and for the most part meet with little consideration from others. But above all it should be observed in our behavior toward enemies. Hatred must be overcome by love, and persecution by meekness. Thus did the saints act, conciliating the affections of their most exasperated enemies.

"There is nothing," says St. Francis de Sales, "that gives so much edification to our neighbor as meekness of behavior." The saint, therefore, was generally seen smiling, and with a countenance beaming with charity, which gave a tone to all his words and actions. This occasioned St. Vincent de Paul to declare that he had never known a kinder man in his life, that it seemed to him that in his lordship of Sales was a true likeness of Jesus Christ. Even in refusing what he could not in conscience comply with, he did so with such sweetness that all, though unsuccessful in their requests, went away satisfied and thinking well of him. He was gentle toward all, superiors, equals and inferiors, at home and abroad, in contrast with some, who, as the saint used to say, "seemed angels abroad, but were devils at home." Moreover, in his conduct toward servants, the saint never complained of their remissness. At most he would give them an admonition, but always in the gentlest terms.

The superior should use all kindness toward those under him. When telling them what they have to do, he should rather request than command. St. Jane Frances de Chantal, for instance, counseled: "I have tried various methods of governing, but I have not found any

better than that of meekness and forbearance."

But it is especially in the correction of faults that the superior should be kind. It is one thing to correct with firmness and another with harshness. At times, it is necessary to correct with firmness, when the fault is serious, and especially if it be repeated after the subject has already been admonished of it. But let us always be on our guard against harsh and angry correction, for he who corrects with anger does more harm than good. Some even boast of keeping their families in order by severity, saying that it is the only successful method of treatment.

If on some rare occasion it is necessary to speak a cross word, in order to bring the offender to a proper sense of his fault, yet we ought invariably to leave him with a gentle countenance and a word of kindness. Wounds must be healed after the fashion of the good Samaritan in the gospel — with wine and oil: "As oil," said St. Francis de Sales, "always floats on the surface of all other liquids, so must meekness prevail over all our actions." And when it occurs that the person under correction is disturbed, then the rebuke must be delayed until his anger has subsided, or we would but increase his indignation.

When James and John would have brought down chastisements on the Samaritans for expelling them from their country, Our Lord exclaimed: "You know not of what spirit you are." (Luke 9:55) It was as though He had said: "This is not My spirit, which is sweet and gentle, for I am not come to destroy, but to save souls. Never make such a request of me again." Behold with what meekness Jesus Christ treated the adulteress. "Woman, hath no man condemned thee? Neither will I condemn thee! Go, and now sin no

more." He was satisfied with merely warning her not to sin again, and sent her away in peace. Again, in seeking the conversion of the Samaritan woman, He first asked her to give Him to drink, then revealed to her that He was the expected Messias. Even in attempting to convert Judas, He admitted him to eat of the same dish with Him, washed his feet and admonished him in the very act of his betrayal. And see how he converted Peter after his denial of Him! On leaving the house of the high-priest, without a single reproachful word, He merely cast on him a look of tenderness, and thus converted him. So effective was this conversion that during his whole life Peter never ceased to bewail the injury he had done to his Master.

Oh, how much more is to be gained by meekness than by harshness! St. Francis de Sales, for instance, obtained from others whatever he wished by his meek behavior; and by this means he managed to gain the most hardened sinners to God. It was the same with St. Vincent de Paul, who taught his disciples this maxim: "Affability, love and humility have a wonderful efficacy in winning the hearts of men and in prevailing on them to undertake things most repugnant to nature." He once gave a great sinner over to the care of one of his Fathers. But in spite of all his attempts that Father found his labor fruitless, and begged the saint to speak a word to him. The saint did so and converted him. That sinner later declared that the wonderful sweetness of Father Vincent had worked upon his heart. He could not, therefore, bear to have his missionaries treat sinners with severity: for he told them that the devil takes advantage of the strictness of some to achieve the greater ruin of souls.

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Kindness should be observed toward all on all occasions and at all times. St. Bernard remarks that certain persons are gentle as long as things occur according to their likes. But scarcely do they experience some opposition or contradiction than they are instantly on fire, like Mount Vesuvius itself. Such as they may well be called burning coals hidden under embers. The soul that loves God, however, maintains an imperturbable peace of heart, revealing this in her very countenance, in control of herself always, whether it be in prosperity or adversity.

Adversity brings out a person's real character. St. Francis de Sales, for instance, dearly loved the Order of the Visitation which had cost him so much labor. Several times he saw it in imminent danger of dissolution, because of the persecutions which it underwent. But the saint never for a moment lost his peace and was ready, if such was the will of God, to see it entirely destroyed. Then it was that he said: "For some time now the trying oppositions and secret distresses which have befallen me afford me so sweet a peace, that nothing can equal it. They give me such an assurance of the immediate union of my soul with God, that, in truth, they form the sole desire of my heart."

Whenever it happens that we have to reply to some one who insults us, let us be careful to answer with meekness. For a mild reply is enough to quench every spark of anger. And should we feel irritated, it is best to keep silence, because then it seems only just to give vent to all that rises to our lips. But when our passions have subsided, we shall see that all our words were full of faults.

Should it happen that we ourselves commit some fault, we must also prac-

tice meekness in our own regard. To be exasperated at ourselves after a fault is not humility, but a subtle pride, as if we were anything else than the weak and miserable things that we are. St. Teresa said: "The humility that disturbs does not come from God, but from the devil." To be angry at ourselves after the commission of a fault, is a fault worse than the one committed, and will be the occasion of many other faults. It will make us leave off our devotions, prayers and communions. Or if we do succeed in practicing them, they will be done very badly. St. Aloysius Gonzaga said that we cannot see in troubled waters, and that the devil fishes in them. A soul that is troubled knows little of God and of what it ought to do. Whenever, therefore, we fall into any fault, we should turn to God with humility and confidence, and begging his forgiveness, say to Him with St. Catharine of Genoa: "O Lord, this is the product of my own garden! I love Thee with my whole heart and I repent of the displeasure I have caused Thee! I will never do this again; grant me Thy assistance!"

Motto for a Dining Room

"When thou makest a dinner or supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors, who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast call the poor, the maimed, the lame and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just."—Luke 14, 12-14 *The Priest*



Conducted by Thomas Tobin

CATHOLIC AUTHOR OF THE MONTH

Ida Coudenhove, 1901 —

I. Life:

Ida Coudenhove was born in Ronsperrg, Bohemia, on December 2, 1901, the daughter of an Austrian father, Count Heinrich von Coudenhove-Kalergi and a Japanese mother, Mitsu Aoyama. Miss Coudenhove's early education was received at the College of the Sacred Heart and then from the Loretto nuns in Austria. At the age of twenty Ida entered the convent, but on the advice of her spiritual director that God had other work for her she left the convent in 1925. Soon after she returned home she joined the Catholic Youth movement in Germany and served as one of its leaders for a number of years. During the years 1925-1932, Ida Coudenhove trained in social work and studied history and sociology at the Universities of Vienna and Freiburg. She interrupted her studies to serve as secretary of the Catholic Girls' Organization in Germany. After three years of this youth work Ida Coudenhove met and married Carl Josef Goerres, the German Catholic publisher.

II. Writings:

A priest friend convinced Ida that she would do better work for the Church by her writings than she would in the convent.

Since that time she has devoted herself to the great apostolate of the pen. Her depth of spiritual perception and her facility of expression have made Miss Coudenhove an outstanding Catholic author of our day.

The first book published by her resulted directly from the time she spent in the religious life. *Mary Ward, an Historical Romance*, is the fictionalized biography of the saintly foundress of the order of nuns she had aspired to join. *The Cloister and the World* emphasizes the truth that perfection is the goal of the layman as well as the religious, though the ways of reaching the goal differ. *The Burden of Belief* discusses, in dialogue form, whether a Catholic is justified in disturbing the good faith of a person outside the Church.

III. The Book:

The liturgical movement and the Catholic Action groups have brought the Catholic in the world face to face with the problem of lay perfection. Ida Coudenhove presents a refreshing and illuminating essay on this subject in her book, *Nature of Sanctity*. The author bases her discussion on the life of the great wife and mother, St. Elizabeth of Hungary. Readers who like serious and sound books will do well to read anything they can find by Ida Coudenhove.

OCTOBER BOOK REVIEWS

All reviewed books and other Catholic books may be obtained from your local store. If not there obtainable, write to Liguorian Pamphlet Office, Liguori, Mo., and order the books you want.

THE CHURCH TODAY

The Catholic Church in World Affairs.

Edited by Waldemar Gurian and M. A. Fitzsimons. 420 pp. Notre Dame, Indiana: University of Notre Dame Press. \$4.25.

The Committee on International Relations at the University of Notre Dame has been responsible for some excellent books in its field. The latest volume, *The Catholic Church in World Affairs*, is a symposium written by well known American and European scholars. The first section of the book deals with general principles and analysis of the basic aspects of the Church in the twentieth century; the second part studies the Church in particular countries. Father John Courtney Murray, S.J., examines the relationship between the Church and the State in the first essay. The second essay on papal diplomacy by Father Edward L. Heston, C.S.C. is very enlightening. After several other essays of a general nature the position of Catholicism in Germany, France, Italy, Spain, England, Latin America and the United States is examined by experts. *The Catholic Church in World Affairs* is a series of well written and well chosen articles that should give both the scholar and the ordinary reader a better understanding of the role of the Church in the contemporary world.

TRIBUTE TO OUR SOLDIERS

Grander Than the Tombs of Kings. By Rev.

Charles H. Epstein. 41 pp. Chicago, Ill.: St. Henry's Parish. \$1.50.

Father Charles Epstein has written a lyrical tribute to our soldiers and especially to the dead heroes. This is a beautiful panegyric on the great virtue of patriotism as found in our soldiers. There is also a beautiful prose piece in praise of the mothers of the dead soldiers.

THE CHILD

The Child and Problems of Today. Edited by Rev. Edgar J. Schmiedeler, O.S.B. 183 pp. St. Meinrad, Indiana: The Grail Press. \$2.00.

The Family Life Bureau of the National Catholic Welfare Conference under its capable director, Father Edgar J. Schmiedeler, O.S.B., has been responsible for many fine publications on the home and family life. The latest book, *The Child and Problems of Today*, is a symposium on various aspects of child training. A sampling of the chapter headings shows the variety and practicality of the topics: Retarded Child, Pre-School Child, Teen-agers, Mental Hygiene of the Home, Discipline, Parental Failures, Sex Education. The essays are written by men and women fitted for the task by academic and field training. Those who are responsible for the formation of children will find this book very stimulating and helpful. Parents would find this book a very practical aid in the fulfillment of their great vocation as parents.

PHILOSOPHY

The Philosophy of Being. A Synthesis of Metaphysics. By Rt. Rev. Louis de Raeymaker, Ph.D. S.T.D. Translated by Rev. Edmund H. Ziegelmeyer, S.J. 360 pp. St. Louis, Mo.: B. Herder Co. \$4.95.

Brownson on Democracy and the Trend Toward Socialism. By Lawrence Roemer. 173 pp. New York, N. Y.: The Philosophical Library. \$3.75.

The learned rector of the Higher Institute of Philosophy at Louvain, Monsignor de Raeymaker, has chosen metaphysics as his special field. *The Philosophy of Being* is a scientific synthesis of the scholastic doctrine in metaphysics. It is excellent in its class and will serve either as a text or a reference book in philosophy class. It is the type of

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book that needs a teacher for its full understanding.

Orestes Brownson was one of the great Catholic philosophers of the nineteenth century and his intellectual stature is being fully recognized only now. *Brownson on Democracy and the Trend Toward Socialism* is an excellent exposition of Brownson's analysis of the basic weakness of democracy written by a professor at Loyola University of Chicago, Lawrence Roemer. After a sketch of Brownson the man, the book examines his writings on democracy and its development toward the welfare state. This is a very worthwhile book of interest to all who are concerned about the future of the United States.

THE MASS

Holy Mass, Approaches to the Mystery. By A. M. Roguet, O.P. Translated by the Carisbrooke Dominicans. 120 pp. Collegeville, Minn.: The Liturgical Press. \$1.75.

The Story of the Mass. By James C. G. Conniff. New York, N. Y.: Dauntless Books Co. \$1.00.

Holy Mass is the result of ten years of study and preaching of the French Dominican, A. M. Roguet. This little booklet has a different approach to the Mass and begins with the presence of the congregation at Mass. He holds that since the Mass is a sacrament there must be some evident meaning in the signs of the sacrament. Evident, because he believes that the Mass is for the people and the people should be able to understand the Mass. The new approach is simple yet its doctrinal language furnishes us with another worthwhile book on the Mass.

The Story of the Mass is an illustrated presentation of the main points of the Mass. The author, James C. G. Conniff, who has given us *The Bishop Sheen Story*, has checked the points of explanation with Father Paul Bussard, the editor of the *Catholic Digest*. The text and the pictures are both well done and this book should be of great

service to the convert as well as the cradle Catholic.

CATHOLIC CARTOONS

Canavan's Collection. By Leo I. Canavan. 80 pp. Buffalo, N. Y.: Faith Publications. \$1.00, paper cover.

The new cartoon fad has taken hold in Catholic circles as is evidenced by the many new books that try to take the sting out of special collections and even out of Lent. One of the latest is by the staff artist of the *Register* system, Leo Canavan. These are all about Catholic subjects with altar boys, priests, nuns, and ushers being the most used subjects. The cartoons are funny and the captions, when used, are short and to the point.

FOR THE TRAVELER

God on the Open Road. By Extension Magazine. Chicago, Ill. \$1.00.

This present book might well take its place beside a copy of Duncan Hines in the travel-kit of a Catholic. It is the only book that lists the times of Masses, confessions, devotions in churches in the resort areas and towns along the main highways, as well as in cathedrals and down-town churches of larger cities. Besides churches in the United States, some churches in Alaska, Hawaii and Canada are included. This is an invaluable book for those who travel.

LITTLE SISTERS OF THE POOR

Little Beggars of Christ. By Rev. John F. McShane. 147 pp. Paterson, N. J.: St. Anthony Guild Press. \$2.50.

This is a rambling narrative by an elderly priest who is appointed chaplain of the Little Sisters of the Poor. Despite the fact that the author keeps reminiscing about St. Bridget's Parish where he served for 45 years, there are some interesting stories about the work of the Little Sisters. More closely edited and also amplified, this could have been a very interesting book.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

Temptation for a King—*Secondari*
Farewell, My General—*Seifert*
The Rocky Marciano Story—*Cutter*
School For Hope—*McLaverty*
An Innocent on Everest—*Izzard*
The Loving Meddler—*Marshall*
The Catholic College in the World
Today—*Fitzpatrick*
The Exploration of Space—*Clarke*

Dictionary of European History—*Roeder*

Deep Space—*Russell*

A Tale of Two Lovers—*Robinson*

Call Me Lucky—*Crosby*

Murder on the Frontier—*Haycox*

The D. A. Takes A Chance—*Gardner*

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

The Secret Stair—*Bottome*

Salt in Our Wounds—*Harvey*

Cell 2455 Death Row—*Chessman*

Untouched by Human Hands—*Sneckley*

A Time to Love and A Time to Die—
Remarque

Dan'l Boone Kissed Me—*Holt*

The Power and the Prize—*Swiggett*

Cain—*van Aerde*

The Conquest of Don Pedro—*Fergusson*

Star in the Rigging—*Roark*

The Dollmaker—*Arnow*

Brain Wave—*Anderson*

Strangers in the House—*Simenon*

Twilight of the Dragon—*Bourne*

Me and My Russian Wife—*Gilmore*

The Remarkable Young Man—*Roberts*

The Sage of Canudos—*Marchal*

Don't Tread on Me—*Karig*

Year's Best Science Fiction Stories, 1954
—*Bleiler*

Beyond Infinity—*Carr*

The Long Loud Silence—*Tucker*

Tales for Salesmen—*Golden*

III. Permissible for the discriminating reader:

The Corioli Affair—*Deasy*

This New World. The Civilization of
Latin America—*Schurz*

A Child of the Century—*Hecht*

Rapture in My Rags—*Hastings*

IV. Not recommended to any reader:

Anatahan—*Maruyama*

Planets for Sale—*Hull*



Lucid Intervals

The editor of a small town weekly found that some prankster had stolen all the letter "S's" from his type case. He inserted this notice in his next issue, which appeared in *Kalends*.

"Thome thneaking thcoundrel hath thtolen into our compothing room and thkedadled with all our etheth. We mutth apologithe to our readerth for the inthipid appearance of thith week'th Thentinel. We would altho like to thate that if at any time we thee thith thnake in the grath about the premitheth we will thoot him tho full of holeth, he will rethembel a thwidthh cheethe.

A burglar who entered a poor priest's rectory at midnight was disturbed by the awakening of the occupant of the room he was in. Drawing his weapon, he said:

"If you stir, you are a dead man. I'm hunting for your money."

"Let me get up and strike a light," said the priest, "and I'll help you hunt for it."

In a town on the Pacific coast an earthquake shock was felt, and when the municipal building rocked, the city fathers left without bothering about formalities.

The clerk, a man of rules and regulations, was hard put to it to give his minutes the proper official tone. Finally, he evolved this masterpiece:

"On motion of the City Hall, the council adjourned."

A nice old lady was questioning an untidy little girl.

"You're pretty dirty, aren't you?" she said.

"Yes," replied the child, "and I'm even prettier clean."

The new farm hand was woefully slow and inefficient. Finally his disgusted employer asked:

"Did you ever do a full day's work in your life?"

After a long pause the slow one asked: "You mean all together or just at one time?"

A teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, he said:

"Now, boys, if I stood on my head, the blood, as you know, would run into it, and I should turn red in the face."

"Yes, sir," said the boys.

"Now what I want to know is this: How is it that while I am standing upright in the ordinary position the blood doesn't run into my feet?"

A little lad jumped up and shouted:

"Why, sir, because your feet ain't empty."

"What a funny looking cow," said the chic young thing from the city to the farmer who was showing her around the farm. "Why hasn't it any horns?"

"There are many reasons," the farmer replied, "why the cow does not have horns. Some of them do not grow them till late in life. Others are dehorned, while still other breeds are not supposed to have horns. The reason that this particular cow does not have horns is that it is a horse."

Mother (to young son wailing that a spider is in his room):

"Now, Billy, go to sleep. You know that you're not afraid of that spider."

Billy: "Then why am I standing out in the hall?"

Amongst Ourselves

Every once in a while somebody takes exception to something in **THE LIGUORIAN** by delivering a broadside against the Redemptorists, to which body of religious the editors of **THE LIGUORIAN** belong. Usually the charge is that the Redemptorists are "too strict," or too insistent on the motive of the fear of the Lord, or too uncompromising in interpreting the right and wrong of doubtful or secularistic practices of the present age. It is not without significance that most of these attacks on **THE LIGUORIAN** and on the Redemptorists who publish it, come from individuals who need more than anything else to be reminded of the justice of God, but who prefer to be comforted, or at least not disturbed, in some evil practice. It may be a person living in an invalid marriage, or a husband and wife who are practicing birth-control, or a parent who has made up his mind not to send his children to a Catholic school. Like St. Paul before his conversion, these people are "kicking against the goad."

The editorial policy of **THE LIGUORIAN** arises out of the special spirit and aims of the Congregation of the Most Holy Redeemer, as these were first exemplified and then codified into a rule by its founder, St. Alphonsus Liguori. The primary concern of St. Alphonsus was for "abandoned souls," and he decreed that every individual who becomes a member of his Congre-

gation, the Redemptorists, must, in the very act of pronouncing his vows, pledge himself to work in a special manner for "abandoned souls."

A soul may be called abandoned for one of two reasons: either because it has been cast off by God by reason of its deliberate sins, or because it has not been fully instructed in the things necessary for its salvation. St. Alphonsus spent his entire life working primarily for these two types of souls. By his sermons, his books (of which he wrote 111), his pastoral and episcopal activities, he sought to awaken fear of the Lord in sinners, but a fear that he always insisted should merge into love, and he endeavored to instruct and enlighten the ignorant, not in regard to worldly or non-essential truths, but in regard to the essential truths that make men true Christians and Chrsians saints.

These aims represent the spirit of the Redemptorists and the editorial policy of **THE LIGUORIAN**. We are seeking abandoned souls (among rich and poor, among learned and ignorant, in city and country) by facing the sinner with the meaning of his sins, and by enlightening the ignorant and doubtful in regard to their day-to-day moral and spiritual responsibilities and problems. We gladly accept the slurs and the slights of some, if we can be of service to the souls of many.

IT IS EASY . . .

to determine the date when your subscription to **THE LIGUORIAN** expires. Look at the address stencilled on the back cover of one of your copies. If the numbers at the end of the first line read "7-54," your subscription began with the 7th month of 1953, and the last issue you are entitled to receive is that of June, 1954.

It saves us time and money if you renew promptly, or before your subscription expires. Just cut the stencilled address from the back cover and send it in with renewal payment. Be sure, too, to cut this address from one of your copies and send it in when requesting a change of address. We are charged extra postage for every copy sent to a wrong address after you have moved.

Begin Thinking of Christmas

If you yourself were groping in mental confusion concerning the purpose of your life, experiencing frustration and despair over most of the things for which you have hoped and dreamed, would you not prize a Christmas present that would clear away the fog around your mind, give plan and purpose to your daily existence, teach you more and more about God and your relation to Him?

There are probably a number of such people in your life to whom you owe some little sign of affection or gratitude or thoughtfulness at Christmas. If you don't do something about this now, you will probably forget them in the wild rush of the month before Christmas. But right now you can jot down their names and addresses and send them in to us with the request that we start them off with a year's subscription to *The Liguorian with our Christmas issue*, and send them a card in December announcing that this gift comes from you. You may even ask to be billed later for these gifts.

Three such gifts of a year's subscription to *The Liguorian* cost you only \$5.00; six will cost you only \$10.00. (If the gifts are to go to Canada or foreign countries, three cost \$6.00 because of the added postage we must pay.)

Give us the following information in arranging for Christmas gift subscriptions of *The Liguorian* for your friends:

1. Give names and addresses of those to whom you wish to send Christmas gift subscriptions.
2. Give your name and address as *donor* of the gifts.
3. State how you want your name signed on the gift card. (You may use only your Christian name, or your nickname, just as you would sign a letter or mark any other gift, e.g., "from Jim," or "from Mom," or "from your godmother.")
4. State whether you are enclosing the cost of the gifts, or whether you wish to be billed later.

